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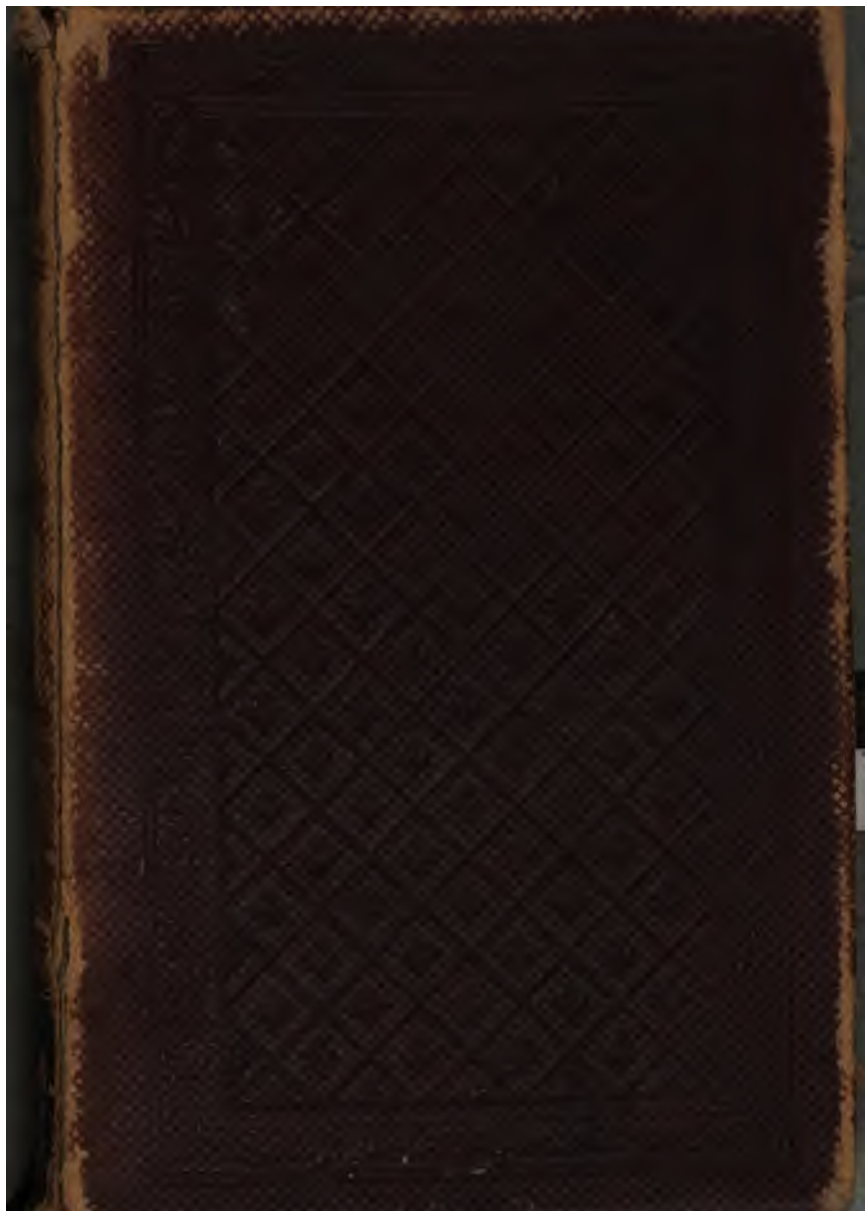
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A COMPENDIUM
OF THE
FAITH AND DOCTRINES
OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS.

COMPILED FROM THE BIBLE ;
AND ALSO FROM THE BOOK OF MORMON, DOCTRINE AND
COVENANTS, AND OTHER PUBLICATIONS OF THE CHURCH.

WITH AN APPENDIX.

BY FRANKLIN D. RICHARDS,
ONE OF THE TWELVE APOSTLES OF SAID CHURCH.



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INTRODUCTION.

The frequent call by the Elders engaged in the ministry for a Book of reference, to assist them in the selection of Scriptures which prove the truth of the Doctrines of the Latter-day Saints, first induced me to attempt the compilation of this work.

Some may suppose that extracts from, and references to the Scriptures would have been quite sufficient for the information of the Elders, to enable them to meet the increasing objections which are being raised against the Latter-day Work; but it must be evident to reflecting minds, that the information contained in the works of the Church which elucidate more fully the principles of the Gospel as laid down in the Scriptures, must be of inestimable value to the Elders, enabling them the better to comprehend the principles they teach, and the fimsiness of the objections urged against them.

This Compendium, containing not only the Scriptural proofs of our principles, but also corresponding passages

from the leading publications of the Church, places in the hands of the Elders convenient means of comparing these publications with the Scriptures, and of proving that they teach the same doctrines. I also trust that it will be found of great value to those who may wish to search after the rich stores of knowledge which our various publications contain, the study of which has, no doubt, been often neglected on account of the great labour which has heretofore been necessary to find the most important Revelations, Discourses, Articles, &c., on the leading Doctrines of the Church.

But few will probably fully appreciate the difficulties attendant on the first compilation of a work of this kind. To break new ground—to bring the most important passages from several different publications to bear on nearly fifty different subjects—has required much time and patient research. That it might be much improved, I am well aware; but if it prove an efficient aid to the Elders in their labours to spread the Truth, and an assistant to those who love to search after the principles of salvation, and supply in some measure the want that has been felt for a work of the kind, the general objects for which it was commenced will have been attained.

I have only endeavoured to assist others in their efforts to obtain the implements with which to combat the powers of darkness, and it will require great care on their part to use them at all times with wisdom. They should endeavour to give everything its proper weight and bearing, and discriminate carefully between the Bible, Book of Mormon, Doctrine and Covenants, and other writings which

are considered by the authorities of the Church as direct Revelation, and Discourses and Articles referred to which are not so authenticated.

The Appendix has been added with the hope that the information it contains will often be found useful to the student. The Chronologies, if not as complete as they might have been made under more favourable circumstances, will, I trust, prove to be of some utility, and may, in the future, serve as a foundation for something of the kind more perfect.

In justice to Elder James Marsden, let me add, that I am indebted to his patient labour and research for the Chronology of the Book of Mormon.

THE EDITOR.

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COMPENDIUM.

THE GOSPEL.

WHAT IS THE GOSPEL?

Bible.

Rom. i. 16 For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth.

1 *Cor. xv. 1* Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the Scriptures.

Heb. v. 9 And being made perfect, he became the author of eternal salvation unto all them that obey him.

Heb. vi. 1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

2 *Tim.* i. 8 The Gospel according to the power of God;

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began,

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel.

Tit. ii. 11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Book of Mormon.

Nephi xii. 4 Now this is the commandment, repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day. Verily, verily, I say unto you, this is my Gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do, that shall ye also do; for that which ye have seen me do, even that shall ye do; therefore if ye do these things, blessed are ye, for ye shall be lifted up at the last day.

Alma ix. 5 But God did call on men, in the name of His Son, (this being the plan of redemption which was laid,) saying, if ye will repent, and harden not your hearts, then will I have mercy upon you, through mine Only Begotten Son; therefore, whosoever repenteth, and hardeneth not his heart, he shall have claim on mercy through mine Only Begotten Son, unto a remission of his sins; and these shall enter into my rest. And whosoever will harden his heart, and will do iniquity, behold, I swear in my wrath that he shall not enter into my rest.

Doctrine and Covenants.

Sec. lix. 2 And verily, verily, I say unto you, he that receiveth my Gospel, receiveth me; and he that receiveth not my Gospel, receiveth not me. And this is my Gospel: repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom.

Sec. lv. 2 Open your mouths and they shall be filled, saying—Repent, repent, and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand; yea, repent and be baptized every one of you, for a remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost.

3 Behold, verily, verily, I say unto you, this is my Gospel, and remember that they shall have faith in me, or they can in no wise be saved; and upon this rock I will build my Church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you; and ye shall remember the Church articles and covenants to keep them; and whoso having faith you shall confirm in my Church, by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them.

Journal of Discourses.

Vol. ii., p. 1 This Gospel that we preach is the power of God unto salvation to all who believe and obey it.—*Brigham Young.*

Vol. iii., p. 90 "What is meted out to us?" I answer, the ordinances, the sacraments that the Lord Jesus Christ instituted for the salvation of the Jews, for all the house of Israel, and then for the Gentiles. *This is the Gospel*—the plan of salvation the Lord has given to us. This is the kingdom the Lord has presented to us; the same he presented to the Apostles in the days of Jesus. Now it is for the people to become acquainted with these laws and ordinances of salvation, then apply them to their lives, and that will save as many in the celestial kingdom, in the presence of the Father and Son, as will strictly adhere to them. This we read in the Sacred Book; we have it before us all the time, that just as many as will believe the Gospel of Jesus Christ, live up to its requirements in their lives, and die in the faith, shall receive a crown of life with the Apostles, and all the faithful in Christ Jesus.—*Brigham Young.*

Vol. iii., p. 92 He is compassionate to all the works of His hands, the plan of His redemption, and salvation, and mercy, is stretched out over all; and His plans are to gather up, and bring together, and save all the inhabitants of the earth, with the exception of those who have received the Holy Ghost, and sinned against it. With this exception, all the world besides shall be saved.—*Brigham Young.*

Vol. iii., p. 80, 81 There is but one discourse to be preached to all the children of Adam; and that discourse should be believed by them, and lived up to. To commence, continue, and finish this Gospel sermon, will require all the time that is allotted to man, to the earth, and all things upon it, in their mortal state; that is my idea with regard to preaching. No man is able to set before a congregation all the items of the Gospel, in this life, and continue these items to their termination, for this mortal life is too short. It is inseparably connected, one part with the other, in all the doctrines that have been revealed to man, which are now called the various doctrines of Christianity, of which all the professors of religion believe a portion; but severally reject, or desire to reject, other portions of the truth: each sect or individual taking to themselves portions of the Bible, portions of the doctrine of salvation, that are the most pleasing to them, rejecting all the rest, and mingling these doctrines with the tenets of men.

But let a Gospel sermon be preached, wherein all the principles of salvation are embodied, and we will acknowledge, at the end of the mortality of this earth, and all things created upon it—at the closing up scene, at the final consummation of all things that have been from the commencement of the creation of the world, and the peopling of it, unto the latest generation of Adam and Eve, and the final finishing up of the work of Christ—I say, we shall acknowledge that there is the Gospel sermon, and that it could not be preached to finite beings in one short life.

Christ is the author of this Gospel, of this earth, of men and women, of all the posterity of Adam and Eve, and of every living creature that lives upon the face of the earth, that flies in the heavens, that swims in the waters, or dwells in the field. Christ is the author of salvation to all this creation; to all things pertaining to this terrestrial globe we occupy.

He has redeemed the earth; he has redeemed mankind and every living thing that moves upon it; and he will finish his Gospel discourse when he overcomes his enemies,

and puts his last enemy under his feet—when he destroys death, and him that hath the power of it—when he has raised up this kingdom, and finished his work which the Father gave him to do, and presents it to his Father, saying, “I have done the work, I have finished it; I have not only created the world, but I have redeemed it; I have watched over it, and I have given to those intelligent beings, that you have created by me, their agency, and it has been held with perfection to every creature of intelligence, to every grade of mankind; I have preserved inviolate their agency; I have watched over them, and overruled all their actions, and held in my hand the destinies of men; and I have finished up my Gospel sermon,” as he presents the finished work to his Father.

It takes just such a character as the Saviour, to preach one Gospel discourse; and this was commenced with the commencement of all men upon this earth or any other; and it will never close until the winding up scene, and all is finished, and the kingdom is presented to the Father.—*Brigham Young.*

Pearl of Great Price.

Page 2 Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in His presence; for in the language of Adam, Man of Holiness is His name; and the name of His Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge which shall come.

I give unto you a commandment to teach these things freely unto your children, saying, That, inasmuch as they were born into the world by the fall which bringeth death, by water and blood and the Spirit, which I have made, and so become of dust a living soul, even so ye must be born again of water and the Spirit, and cleansed by blood, even the blood of mine Only Begotten, into the mysteries of the kingdom of heaven; that ye may be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory.

And now, behold, I say unto you, this is the plan of salvation unto all men: the blood of mine Only Begotten, which shall come in the meridian of time.—*Prophecy of Enoch.*

ANTIQUITY AND UNCHANGEABLENESS OF THE GOSPEL.

Bible.

1 *Cor.* x. 1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that rock was Christ.

Acts iv. 12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Heb. iv. 2 For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

Gal. iii. 8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed.

19 Wherefore then serveth the law? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

16 Now to Abraham and his Seed were the promises made. He saith not, And to seeds, as of many; but as of one. And to thy Seed, which is Christ.

Tit. i. 1 According to the faith of God's elect, and the acknowledging of the truth which is after godliness;

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

3 But hath in due times manifested His word through preaching, which is committed unto me according to the commandment of God our Saviour.

Gal. i. 6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel:

7 Which is not another; but there be some that trouble you, and would pervert the Gospel of Christ.

8 But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed.

Matt. xxiv. 14 And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Rev. xiv. 6 And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

Gen. xiv. 18 Melchisedec, king of Salem, brought forth bread and wine.—*1 Cor.* ii. 7 We speak the hidden wisdom which God ordained before the world.—*Heb.* v. 6, 10; vi. 20; vii. 11, 15, 16, 17, 21 Jesus was called of God an High Priest for ever, after the order of Melchisedec.—*1 Pet.* i. 19, 20 Redeemed with the precious blood of Christ, who was fore-ordained before the foundation of the world.—*Rev.* xiii. 8 The Lamb slain from the foundation of the world.

Book of Mormon.

Alma ix. 5 And after God had appointed that these things should come unto man, behold, then He saw that it was expedient that man should know concerning the things whereof He had appointed unto them; therefore He sent angels to converse with them, who caused men to behold of His glory. And they began from that time forth to call on His name; therefore God conversed with men, and made known unto them the plan of redemption, which had been prepared from the foundation of the world; and this He made known unto them according to their faith and repentance, and their holy works. But God did call on men, in the name of His Son, (this being the plan of redemption which was laid,) saying, if ye will repent, and harden not your hearts, then will I have mercy upon you, through mine Only Begotten Son; therefore, whosoever repenteth, and hardeneth not his heart, he shall have claim on mercy through mine Only Begotten Son, unto a remission of his sins; and these shall enter into my rest. And whosoever will harden his heart, and will do iniquity, behold, I swear in my wrath, that he shall not enter into my rest.

2 *Nephi* vi. 9 And he commandeth all men that they must repent, and be baptized in His name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God. And if they will not repent and believe in His

name, and be baptized in His name, and endure to the end, they must be damned; for the Lord God, the Holy One of Israel, has spoken it.

Alma ix. 6 And again: my brethren, I would cite your minds forward to the time when the Lord God gave these commandments unto His children; and I would that ye should remember that the Lord God ordained priests, after His holy order, which was after the order of His Son, to teach these things unto the people; and those priests were ordained after the order of His Son, in a manner that thereby the people might know in what manner to look forward to His Son for redemption. And this is the manner after which they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such; and thus they have been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this, they might had as great privilege as their brethren. Or in fine; in the first place they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the Only Begotten Son, who was prepared; and thus being called by this holy calling, and ordained unto the High Priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter into his rest, this High Priesthood being after the order of His Son, which order was from the foundation of the world: or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things. Now they were ordained after this manner: Being called with a holy calling, and ordained with a holy ordinance, and taking upon them the High Priesthood of the holy order, which calling, and ordinance, and High Priesthood, is without beginning or end; thus they become High Priests for ever, after the order of the Son, the Only Begotten of the Father, who is without beginning of days or end

of years, who is full of grace, equity, and truth. And thus it is. Amen.

1 *Nephi* iii. 3 Yea, even six hundred years from the time that my father left Jerusalem, a prophet would the Lord God raise up among the Jews; even a Messiah; or, in other words, a Saviour of the world. And he also spake concerning the prophets, how great a number had testified of these things, concerning this Messiah, of whom he had spoken, or this Redeemer of the world. Wherefore all mankind were in a lost and in a fallen state, and ever would be, save they should rely on this Redeemer.

5 And my father said he should baptize in Bethabary, beyond Jordan; and he also said he should baptize with water; even that he should baptize the Messiah with water. And after he had baptized the Messiah with water, he should behold and bear record, that he had baptized the Lamb of God, who should take away the sins of the world.

6 And it came to pass after my father had spoken these words, he spake unto my brethren concerning the Gospel which should be preached among the Jews.

8 I, Nephi, was desirous also, that I might see, and hear, and know of these things, by the power of the Holy Ghost, which is the gift of God unto all those who diligently seek Him, as well in times of old as in the time that He should manifest himself unto the children of men; for He is the same yesterday, to-day, and for ever; and the way is prepared for all men from the foundation of the world, if it so be that they repent and come unto Him; for he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore the course of the Lord is one eternal round.

Helaman iii. 5 But, behold, ye not only deny my words, but ye also deny all the words which hath been spoken by our fathers, and also the words which were spoken by this man, Moses, who had such great power given unto him; yea, the words which he hath spoken concerning the coming of the Messiah.

6 And now behold, Moses did not only testify of these things, but also all the holy prophets, from his days, even to the days of Abraham. Yea, and behold, Abraham saw of his coming, and was filled with gladness and did rejoice, Yea, and behold I say unto you, that Abraham not only

knew of these things, but there were many before the days of Abraham who were called by the order of God; yea, even after the order of His Son; and this that it should be shewn unto the people a great many thousand years before his coming, that even redemption should come unto them. And now I would that ye should know, that even since the days of Abraham, there have been many prophets that have testified these things; yea, behold, the prophet Zenos did testify boldly; for the which he was slain. And behold, also Zenoch, and also Ezias, and also Isaiah, and Jeremiah, (Jeremiah being that same prophet who testified of the destruction of Jerusalem). But behold, this is not all. Our Father Lehi was driven out of Jerusalem because he testified of these things. Nephi also testified of these things, and also almost all of our fathers, even down to this time; yea, they have testified of the coming of Christ, and have looked forward, and have rejoiced in his day which is to come. And behold, he is God, and he is with them, and he did manifest himself unto them, that they were redeemed by him; and they gave unto him glory, because of that which is to come.

Moroni vii. 3 For behold, God knowing all things, being from everlasting to everlasting, behold, he sent angels to minister unto the children of men, to make manifest concerning the coming of Christ; and in Christ there should come every good thing. And God also declared unto prophets, by His own mouth, that Christ should come. And behold, there were divers ways that He did manifest things unto the children of men, which were good; and all things which are good, cometh of Christ, otherwise men were fallen, and there could no good thing come unto them. Wherefore, by the ministering of angels, and by every word which proceeded forth out of the mouth of God, men began to exercise faith in Christ.

Alma xix. 3 And now, my son, I would say somewhat unto you concerning the coming of Christ. Behold, I say unto you, that it is he that surely shall come, to take away the sins of the world; yea, he cometh to declare glad tidings of salvation unto his people. And now, my son, this was the ministry unto which ye were called, to declare these glad tidings unto this people, to prepare their minds; or rather that salvation might come unto them, that they may prepare the minds of their children to hear the word at the time of his coming.

4 And now I will ease your mind somewhat on this subject. Behold, you marvel why these things should be known so long beforehand. Behold, I say unto you, is not a soul at this time as precious unto God, as a soul will be at the time of his coming? Is it not as necessary that the plan of redemption should be made known unto this people, as well as unto their children? Is it not as easy at this time, for the Lord to send his angel to declare these glad tidings unto us, as unto our children; or as after the time of his coming?

Mosiah ii. 2 If ye have come to a knowledge of the goodness of God, and His matchless power, and His wisdom, and His patience, and His long suffering towards the children of men, and also, the atonement which has been prepared from the foundation of the world, that thereby salvation might come to him that should put his trust in the Lord, and should be diligent in keeping His commandments, and continue in the faith even unto the end of his life; I mean the life of the mortal body; I say, that this is the man who receiveth salvation, through the atonement which was prepared from the foundation of the world for all mankind, which ever were ever since the fall of Adam, or who are or who ever shall be, even unto the end of the world; and this is the means whereby salvation cometh. And there is none other salvation, save this which hath been spoken of; neither are there any conditions whereby man can be saved, except the conditions which I have told you. Believe in God; believe that He is, and that He created all things, both in heaven and in earth; believe that He has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend.

3 And again: Believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that He would forgive you; and now, if you believe all these things, see that ye do them.

1 *Nephi* iii. 17 Vision of the Redeemer's baptism.—2 *Nephi* vi. 15 None other way, save it be by the gate.—xi. 5; xiii. 6; xv. 1; *Mosiah* iii. 2 No other name but Jesus Christ whereby we can be saved.—*Mosiah* i. 15; viii. 9; *Helaman* ii. 15 No other way or means of salvation only in and through Jesus Christ.—*Mosiah* ix. 8 Baptisms in the waters of Mormon.—*Helaman* v. 2 Nothing can save this people, save it be repentance and faith on the Lord Jesus

Christ.—v. 9 Nephi was baptizing, showing signs and wonders, and working miracles among the people.—*Nephi* xii. 4 Nothing entereth into His rest, save it be those who have washed their garments in my blood.—*Ether* i. 8, 9, 10; v. 1, 2 The plan of redemption was revealed to the brother of Jared.

Doctrine and Covenants.

Sec. x. 12 But, behold, I say unto you, that I, the Lord God, gave unto Adam and unto his seed that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son.

Sec. ii. 5 Wherefore the Almighty God gave His Only Begotten Son, as it is written in those scriptures which have been given of him. He suffered temptations, but gave no heed unto them; he was crucified, died, and rose again the third day; and ascended into heaven, to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father, that as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved; not only those who believed after he came in the meridian of time, in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son; which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

Sec. iv. 2 And the sons of Moses, according to the holy priesthood which he received under the hand of his father-in-law, Jethro; and Jethro received it under the hand of Caleb; and Caleb received it under the hand of Elihu; and Elihu under the hand of Jeremy; and Jeremy under the hand of Gad; and Gad under the hand of Esaias; and Esaias received it under the hand of God. Esaias also lived in the days of Abraham, and was blessed of him—which Abraham received the priesthood from Melchisedek, who received it through the lineage of his fathers, even till Noah; and from Noah till Enoch, through the lineage of their fathers; and from Enoch to Abel, who was slain by

the conspiracy of his brother, who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man—which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years.

3 And the Lord confirmed a priesthood also upon Aaron and his seed, throughout all their generations—which priesthood also continueth and abideth for ever with the priesthood which is after the holiest order of God: and this greater priesthood administereth the Gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God; therefore, in the ordinances thereof, the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can see the face of God, even the Father, and live.

4 Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; but they hardened their hearts and could not endure His presence, therefore the Lord in His wrath (for His anger was kindled against them) swore that they should not enter into His rest while in the wilderness, which rest is the fulness of His glory. Therefore he took Moses out of their midst, and the holy priesthood also; and the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory Gospel, which Gospel is the Gospel of repentance and of baptism, and the remission of sins and the law of carnal commandments, which the Lord in His wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb; for he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of His people, to prepare them for the coming of the Lord, in whose hand is given all power.

Sec. xliii. 4 Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved; wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day; wherefore, if

they know not the same by which they are called, they cannot have place in the kingdom of my Father.

History of Joseph Smith.

March 1, 1842—For as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father; and I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy priesthood) and in thy seed (that is, thy priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body), shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal.—*Book of Abraham*. [See *Pearl of Great Price*, page 22.]

Journal of Discourses.

Vol. iii., p. 94 The Lord sent forth His Gospel to the people: He said, I will give it to my son Adam, from whom Methuselah received it; and Noah received it from Methuselah; and Melchisedek administered to Abraham. In the days of Noah the people, generally, rejected it.—*Brigham Young*.

Pearl of Great Price.

Page 15 And after many days an angel of the Lord appeared unto Adam, saying, why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, save the Lord commanded me. And then the angel spake, saying, this thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son for evermore.

And in that day the Holy Ghost fell upon Adam, which bore record of the Father, and the Son, saying, I am Jesus Christ from the beginning, henceforth and for ever, that as thou hast fallen thou mayest be redeemed; and all mankind, even as many as will. [See *Doc. and Cov., Lec. on Faith, Sec. ii. 23, 24, 25.*]

Page 1 And he called upon our father Adam by His own voice, saying, I am God: I made the world, and men before they were. And He also said unto him, if thou wilt turn unto me, and hearken unto my voice, and believe, and

repent of all thy transgressions, and be baptized even by water, in the name of mine Only Begotten Son, which is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men; ye shall ask all things in His name, and whatever ye shall ask, it shall be given.

Page 2 And it came to pass when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water: and thus he was baptized, and the Spirit of God descended upon him; and thus he was born of the Spirit, and he became quickened in the inner man: and he heard a voice out of heaven, saying, Thou art baptized with fire, and with the Holy Ghost.

And the name of His Only Begotten, is the Son of Man, even Jesus Christ, a righteous Judge which shall come.

I give unto you a commandment to teach these things freely unto your children, saying, That, inasmuch as they were born into the world by the fall which bringeth death, by water and blood and the Spirit, which I have made, and so become of dust a living soul, even so ye must be born again of water and the Spirit, and cleansed by blood, even the blood of mine Only Begotten, into the mysteries of the kingdom of heaven; that ye may be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory: for by the water ye know the commandment; by the Spirit ye are justified, and by the blood ye are sanctified, that in you is given the record of heaven, the Comforter, the peaceable things of immortal glory, the truth of all things, that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power, according to wisdom, mercy, truth, justice, and judgment.

And now, behold, I say unto you, this is the plan of salvation unto all men: the blood of mine Only Begotten, which shall come in the meridian of time.

Page 3 And it came to pass that Enoch continued his speech, saying, behold, our father Adam taught these things, and many have believed and become the sons of God, and many have believed not, and perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them.

And he gave unto me a commandment that I should

baptize in the name of the Father, and the Son, which is full of grace and truth, and the Holy Spirit, which bears record of the Father and the Son.

Page 5 When shall the blood of the Righteous be shed, that all they that mourn may be sanctified, and have eternal life? And the Lord said, it shall be in the meridian of time, in the days of wickedness and vengeance. And behold, Enoch saw the day of the coming of the Son of Man, even in the flesh; and his soul rejoiced, saying, the Righteous is lifted up, and the Lamb is slain from the foundation of the world.—*Prophecy of Enoch.*

Page 15 And the Lord God called upon men by the Holy Ghost every where, and commanded them that they should repent; and as many as believed in the Son, and repented of their sins, should be saved; and as many as believed not and repented not, should be damned; and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled.

Page 17 And the Lord ordained Noah after His order, and commanded him that he should go forth and declare His Gospel unto the children of men, even as it was given unto Enoch.

And it came to pass that Noah called upon men that they should repent.

And it came to pass that Noah continued his preaching unto the people, saying, hearken, and give heed unto my words, believe and repent of your sins, and be baptized in the name of Jesus Christ the Son of God, even as our fathers did, and ye shall receive the gift of the Holy Ghost, that ye may have all things made manifest; and if ye do not this, the floods will come in upon you.

FAITH.

NATURE AND NECESSITY OF FAITH.

Bible.

Heb. xi. 1 Now faith is the substance of things hoped for, the evidence of things not seen.

Rom. x. 17 So then faith cometh by hearing, and hearing by the word of God.

Heb. xi. 6 But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

John iii. 15 That whosoever believeth in Him should not perish, but have eternal life.

16 For God so loved the world, that He gave His Only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Heb. iii. 6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.

18 And to whom sware he that they should not enter into His rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief. [See *Psalms* lxxviii. 22, 32, 33.]

Heb. iv. 2 For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

3 For we which have believed do enter into rest, as He said.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

John iii. 18 He that believeth on him is not condemned:

but he that believeth not is condemned already, because he hath not believed in the name of the Only Begotten Son of God.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Mark xvi. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

1 *Peter* i. 9 Receiving the end of your faith, even the salvation of your souls.

Num. xx. 12 Because Moses and Aaron believed not the Lord, they came not into Canaan.—*Isa.* vii. 9 If ye will not believe, surely ye shall not be established.—*Hab.* ii. 4; *Rom.* i. 17; *Gal.* iii. 11; *Heb.* x. 38 The just shall live by faith.—*John* viii. 24 If ye believe not that I am he, ye shall die in your sins.—*Rom.* ix. 31, 32 Israel attained not to the law of righteousness because they sought it not by faith.—xi. 20 Because of unbelief the Jews were broken off, and the Gentiles stand by faith.—xiv. 23 Whatsoever is not of faith is sin.—2 *Cor.* v. 7 We walk by faith, not by sight.—*Eph.* vi. 16 Above all, taking the shield of faith.—2 *Thess.* ii. 12 That they all might be damned who believed not the truth.—1 *John* v. 4, 5 Faith overcometh the world.

Book of Mormon.

Alma xvi. 20 Yea, there are many who do say, if thou wilt show unto us a sign from heaven, then we shall know of a surety; then we shall believe. Now I ask, is this faith? Behold, I say unto you, nay; for if a man knoweth a thing, he hath no cause to believe, for he knoweth it.

21 And now as I said concerning faith: Faith is not to have a perfect knowledge of things; therefore if ye have faith, ye hope for things which are not seen, which are true. And now, behold, I say unto you; and I would that ye should remember that God is merciful unto all who believe on His name; therefore He desireth, in the first place, that ye should believe, yea, even on His word.

22 Now as I said concerning faith—that it was not a perfect knowledge, even so it is with my words. Ye cannot know of this surety at first, unto perfection, any more than faith is a perfect knowledge. But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith; yea, even if ye can no more than desire to believe, let this desire work in you,

even until ye believe in a manner that ye can give place for a portion of my words. [*See pars. 23, 24.*]

Ether v. 1 Whoso believeth in God might with surety hope for a better world, yea, even a place at the right hand of God, which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and stedfast, always abounding in good works, being led to glorify God. . . . I would shew unto the world that faith is things which are hoped for and not seen; wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith.

Nephi v. 8 I bear record that the Father commandeth all men, everywhere, to repent and believe in me; and whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned. Verily, verily, I say unto you, that this is my doctrine, and I bear record of it from the Father; and whoso believeth in me, believeth in the Father also, and unto him will the Father bear record of me; for he will visit him with fire, and with the Holy Ghost.

2 Nephi vi. 9 And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God. And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they must be damned; for the Lord God, the Holy One of Israel, has spoken it.

2 Nephi xi. 12 And as I spake concerning the convincing of the Jews, that Jesus is the very Christ, it must needs be that the Gentiles be convinced also that Jesus is the Christ, the eternal God; and that he manifesteth himself unto all those who believe in him, by the power of the Holy Ghost; yea, unto every nation, kindred, tongue, and people, working mighty miracles, signs, and wonders, among the children of men, according to their faith.

Ether v. 2 I give unto men weakness, that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them. Behold, I will shew unto the Gentiles their weakness, and I will shew unto them that faith, hope, and charity bringeth unto me—the fountain of all righteousness.

3 And I, Moroni, having heard these words, was comforted, and said, O Lord, thy righteous will be done, for I know that thou workest unto the children of men according to their faith; for the brother of Jared said unto the mountain Zerin, remove, and it was removed. And if he had not had faith, it would not have moved; wherefore thou workest after men have faith; for thus did thou manifest thyself unto thy disciples. For after they had faith, and did speak in thy name, thou didst shew thyself unto them in great power.

Moroni x. 1 And ye may know that He is, by the power of the Holy Ghost; wherefore I would exhort you, that ye deny not the power of God; for He worketh by power, according to the faith of the children of men, the same to-day and to-morrow, and for ever. . . . And I would exhort you, my beloved brethren, that ye remember that He is the same yesterday, to-day, and for ever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men. Wherefore, there must be faith; and if there must be faith, there must also be hope; and if there must be hope, there must also be charity; and except ye have charity, ye can in no wise be saved in the kingdom of God; neither can ye be saved in the kingdom of God, if ye have not faith; neither can ye if ye have no hope; and if ye have no hope, ye must needs be in despair; and despair cometh because of iniquity. And Christ truly said unto our fathers, if ye have faith, ye can do all things which is expedient unto me.

2 And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief. And wo be unto the children of men, if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God.

Mosiah ii. 2 And there is none other salvation, save this which hath been spoken of; neither are there any conditions whereby man can be saved, except the conditions which I have told you. Believe in God; believe that He is, and that He created all things, both in heaven and in earth; believe that He has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend.

3 And again : Believe that ye must repent of your sins and forsake them, and humble yourselves before God.

2 *Nephi* xi. 18 God works among men according to their faith.—xii. 11 The Lord covenants with none except they believe in Christ.—*Mosiah* i. 14 Salvation cometh to no transgressors except through faith and repentance.—xi. 15 Whosoever ye receive shall believe in my name.—*Helaman* v. 2 Nothing can save this people, save it be repentance and faith.—*Moroni* vii. 4 No man can be saved, according to the words of Christ, save they shall have faith in his name.

Doctrine and Covenants.

Lec. on Faith, Sec. i. 9 Faith is the assurance which men have of the existence of things which they have not seen, and the principle of action in all intelligent beings.

10 If men were duly to consider themselves, and turn their thoughts and reflections to the operations of their own minds, they would readily discover that it is faith, and faith only, which is the moving cause of all action in them ; that without it both mind and body would be in a state of inactivity, and all their exertions would cease, both physical and mental.

11 Were this class to go back and reflect upon the history of their lives from the period of their first recollection, and ask themselves what principle excited them to action, or what gave them energy and activity in all their lawful avocations, callings, and pursuits, what would be the answer? Would it not be that it was the assurance which we had of the existence of things which we had not seen as yet? . . . Reflect, and ask yourselves if these things are not so. Turn your thoughts on your own minds, and see if faith is not the moving cause of all action in yourselves ; and if the moving cause in you, is it not in all other intelligent beings?

12 And as faith is the moving cause of all action in temporal concerns, so it is in spiritual ; for the Saviour has said, and that truly, that he that *believeth* and is baptized, shall be saved.

13 As we receive by faith all temporal blessings that we do receive, so we in like manner receive by faith all spiritual blessings that we do receive. But faith is not only the principle of action, but of power also, in all intelligent beings, whether in heaven or on earth.

15 By this we understand that the principle of power which existed in the bosom of God, by which the worlds were framed, was faith; and that it is by reason of this principle of power existing in the Deity, that all created things exist; so that all things in heaven, on earth, or under the earth, exist by reason of faith as it existed in **HIM**.

16 Had it not been for the principle of faith the worlds would never have been framed, neither would man have been formed of the dust. It is the principle by which Jehovah works, and through which He exercises power over all temporal as well as eternal things. Take this principle or attribute—for it is an attribute—from the Deity, and He would cease to exist.

17 Who cannot see, that if God framed the worlds by faith, it is by faith that He exercises power over them, and that faith is the principle of power? and if the principle of power, it must be so in man as well as in the Deity? This is the testimony of all the sacred writers, and the lesson which they have been endeavouring to teach to man.

Lec. on Faith, Sec. vii. 3 Let us here offer some explanation in relation to faith, that our meaning may be clearly comprehended. We ask, then, what are we to understand by a man's working by faith? We answer—we understand that when a man works by faith, he works by mental exertion instead of physical force. It is by words, instead of exerting his physical powers, with which every being works when he works by faith. God said, "Let there be light, and there was light." Joshua spake, and the great lights which God had created stood still. Elijah commanded, and the heavens were stayed for the space of three years and six months, so that it did not rain: he again commanded, and the heavens gave forth rain. All this was done by faith. . . . Faith, then, works by words; and with these its mightiest works have been, and will be, performed.

Lec. on Faith, Sec. i. 24 Faith, then, is the first great governing principle which has power, dominion, and authority over all things; by it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeably to the will of God. Without it there is no power, and without power there could be no creation nor existence!

Lec. on Faith, Sec. vii. 5 So, then, *faith is truly the first principle in the science of THEOLOGY*, and when understood,

leads the mind back to the beginning, and carries it forward to the end; or in other words, from eternity to eternity.

6 As faith, then, is the principle by which the heavenly hosts perform their works, and by which they enjoy all their felicity, we might expect to find it set forth in a revelation from God, as the principle upon which His creatures here below must act, in order to obtain the felicities enjoyed by the saints in the eternal world; and that, when God would undertake to raise up men for the enjoyment of Himself, He would teach them the necessity of living by faith, and the impossibility there was of their enjoying the blessedness of eternity without it, seeing that all the blessings of eternity are the effects of faith.

7 Therefore it is said, and appropriately too, that without faith it is impossible to please God. If it should be asked—why is it impossible to please God without faith? the answer would be—because without faith it is impossible for men to be saved; and as God desires the salvation of man, He must, of course, desire that they should have faith; and He could not be pleased unless they had, or else He could be pleased with their destruction.

17 Who cannot see, then, that salvation is the effect of faith? for, as we have previously observed, all the heavenly beings work by this principle; and it is because they are able so to do that they are saved, for nothing but this could save them. And this is the lesson which the God of heaven, by the mouth of all his holy prophets, has been endeavouring to teach to the world. . . . It was a system of faith—it begins with faith, and continues by faith; and every blessing which is obtained in relation to it, is the effect of faith, whether it pertains to this life or that which is to come. To this all the revelations of God bear witness. If there were children of promise, they were the effects of faith, not even the Saviour of the world excepted. . . . And through the whole history of the scheme of life and salvation, it is a matter of faith; every man received according to his faith—according as his faith was, so were his blessings and privileges. . . . All things were in subjection to the Former-day Saints, according as their faith was. [*See the whole of the Sec.*]

Sec. lv. 3 Behold, verily, verily, I say unto you, this is my Gospel, and remember that they shall have faith in me, or they can in no wise be saved. . . . And whoso having faith you shall confirm in my Church, by the laying

on of the hands, and I will bestow the gift of the Holy Ghost upon them.

History of Joseph Smith.

June 27, 1839—Faith comes by hearing the word of God, through the testimony of the servants of God; that testimony is always attended by the spirit of prophecy and revelation.

Faith comes not by signs, but by hearing the word of God.

Journal of Discourses.

Vol. iii., p. 45 Do you suppose that Jesus Christ healed every person that was sick, or that all the devils were cast out in the country where he sojourned? I do not. Working miracles, healing the sick, raising the dead, and the like, were almost as rare in his day as in this our day. Once in a while the people would have faith in his power, and what is called a miracle would be performed, but the sick, the blind, the deaf and dumb, the crazy, and those possessed with different kinds of devils were around him, and only now and then could his faith have power to take effect, on account of the want of faith in the individuals.

Page 46 Let two persons be on the continent of America, having faith like a grain of mustard seed, and let one of them be situated on the Atlantic and the other on the Pacific coast, and most of the sick would remain sick around them, the dying would die, and those possessed of devils would continue to be tormented, though once in a while a sick person might be healed, or a blind person be made to see. Now let each one of those individuals have another person of like faith added to him, and they will do as much again work; then let there be four persons in the east and four in the west, all possessing faith like a grain of mustard seed, and there will be four times as much done as when there was but one in each place; and thus go on increasing their number in this ratio until, by and bye, all the Latter-day Saints have faith like a grain of mustard seed, and where would there be place for devils?—*Brigham Young.* [*See remainder of Discourse.*]

FAITH IN GOD.

Scripture.

1 *Peter* i. 21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

Heb. xi. 6 But without faith it is impossible to please Him: for He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

Num. xiv. 11 How long will it be ere they believe me?—*2 Sam.* xxii. 31; *Psalms* xviii. 30 He is a buckler to all those who trust in Him.—*2 Chron.* xx. 20 Believe in the Lord your God, so shall ye be established.—*Psalms* iv. 5 Put your trust in the Lord.—ix. 10 They that know thy name will put their trust in thee.—xvii. 7; xxxvii. 40 Thou savest them which put their trust in thee.—xxxii. 10 He that trusteth in the Lord, mercy shall compass him about.—xxxiv. 8; xl. 4; lxxxiv. 12; *Jer.* xvii. 7 Blessed is he that trusteth in the Lord.—*Psalms* xxxiv. 22 None that trust in Him shall be desolate.—xxxvii. 3 Trust in the Lord, so shalt thou dwell in the land and be fed.—lxiv. 10 The righteous shall trust in Him.—cxviii. 8, 9 Better to trust in the Lord than put confidence in man.—cxxxv. 1 They that trust in the Lord shall be as Mount Zion.—*Prov.* xvi. 20 Whoso trusteth in the Lord, happy is he.—xxviii. 25 He that putteth his trust in the Lord shall be made fat.—xxxix. 25 Whoso putteth his trust in the Lord shall be safe.—xxx. 5 He is a shield unto them that put their trust in Him.—*Isa.* l. 10 Let him trust in the name of the Lord.—lvii. 18 He that putteth his trust in me shall possess the land.—*Zeph.* iii. 12 They shall trust in the name of the Lord.—*John* v. 24 He that believeth on Him that sent me hath everlasting life.—*2 Cor.* i. 9 We should not trust in ourselves, but in God.—*1 Tim.* iv. 10 We trust in the living God.—*1 John* v. 10 He that believeth not God hath made Him a liar.

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Mosiah ii. 2 And there is none other salvation, save this which hath been spoken of; neither are there any conditions whereby man can be saved, except the conditions which I have told you. Believe in God; believe that He is, and that He created all things, both in heaven and in earth;

believe that He has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend.

8 And again: Believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that He would forgive you.

Mosiah i. 15 None are blameless before God who have not faith in him.—*Nephi* v. 8 Whoso believeth in Christ believeth in the Father also.

Doctrine and Covenants.

Lec. on Faith, Sec. iv. 17 Let the mind once reflect sincerely and candidly upon the ideas of the existence of the before-mentioned attributes in the Deity, and it will be seen that, as far as His attributes are concerned, there is a sure foundation laid for the exercise of faith in Him for life and salvation. For inasmuch as God possesses the attribute knowledge, He can make all things known to His saints necessary for their salvation; and as He possesses the attribute power, He is able thereby to deliver them from the power of all enemies; and seeing, also, that justice is an attribute of the Deity, He will deal with them upon the principles of righteousness and equity, and a just reward will be granted unto them for all their afflictions and sufferings for the truth's sake. And as judgment is an attribute of the Deity also, His saints can have the most unshaken confidence that they will in due time, obtain a perfect deliverance out of the hands of all their enemies, and a complete victory over all those who have sought their hurt and destruction. And as mercy is also an attribute of the Deity, His saints can have confidence that it will be exercised towards them, and through the exercise of that attribute towards them, comfort and consolation will be administered unto them abundantly, amid all their afflictions and tribulations. And, lastly, realizing that truth is an attribute of the Deity, the mind is led to rejoice amid all its trials and temptations, in hope of that glory which is to be brought at the revelation of Jesus Christ, and in view of that crown which is to be placed upon the heads of the saints in the day when the Lord shall distribute rewards unto them, and in prospect of that eternal weight of glory which the Lord has promised to bestow upon them, when He shall bring them into the midst of His throne to dwell in His presence eternally.

18 In view, then, of the existence of these attributes, the faith of the saints can become exceedingly strong, abounding in righteousness unto the praise and glory of God, and can exert its mighty influence in searching after wisdom and understanding, until it has obtained a knowledge of all things that pertain to life and salvation.

19 Such, then, is the foundation which is laid, through the revelation of the attributes of God, for the exercise of faith in Him for life and salvation ; and seeing that these are attributes of the Deity, they are unchangeable—being the same yesterday, to-day, and for ever—which gives to the minds of the Latter-day Saints the same power and authority to exercise faith in God which the Former-day Saints had ; so that all the saints in this respect, have been, are, and will be alike until the end of time ; for God never changes, therefore His attributes and character remain for ever the same. And as it is through the revelation of these that a foundation is laid for the exercise of faith in God unto life and salvation, the foundation, therefore, for the exercise of faith was, is, and ever will be the same ; so that all men have had, and will have, an equal privilege.

Lec. on Faith, Sec. vii. 7 Therefore it is said, and appropriately too, that without faith it is impossible to please God. If it should be asked—why is it impossible to please God without faith? the answer would be—because without faith it is impossible for men to be saved ; and as God desires the salvation of man, He must, of course, desire that they should have faith ; and He could not be pleased unless they had, or else He could be pleased with their destruction.

8 From this we learn that the many exhortations which have been given by inspired men, to those who had received the word of the Lord to have faith in Him, were not mere common-place matters, but were for the best of all reasons, and that was—because without it there was no salvation, neither in this world nor in that which is to come. When men begin to live by faith, they begin to draw near to God ; and when faith is perfected they are like Him ; and because He is saved they are saved also ; for they will be in the same situation He is in, because they have come to Him ; and when He appears they shall be like Him, for they will see him as He is. [*See Secs. ii., iii., iv., v., and vi. of Lec. on Faith.*]

FAITH IN JESUS CHRIST.

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Rom. x. 8 The word of faith, which we preach ;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

John iii. 15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that He gave His Only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

18 He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the Only Begotten Son of God.

36 He that believeth on the Son hath everlasting life : and he that believeth not the Son shall not see life ; but the wrath of God abideth on him.

John vi. 40 And this is the will of Him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life : and I will raise him up at the last day.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

John xi. 25 Jesus said unto her, I am the resurrection, and the life : he that believeth in me, though he were dead, yet shall he live :

26 And whosoever liveth and believeth in me shall never die. Believest thou this ?

John xx. 31 But these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name.

John i. 12 Them that believe on his name have power to become the sons of God.—vi. 29 This is the work of God, that ye believe on him whom he hath sent.—35 He that believeth on me shall never thirst.—vii. 38 He that believeth on me, out of his belly shall flow rivers of living water.—viii. 24 If ye believe not that I am he, ye shall die in your sins.—xii. 46 That whosoever believeth in me should not abide in darkness.—xiv. 1 Ye believe in God, believe also in me.—12 He that believeth on me, the works that I do shall he do also, and greater.—xvi. 27 The Father loveth

you, because ye have believed that I came from God.—**xvii.** 21 That the world may believe that thou hast sent me.—*Acts* iii. 16 Faith in his name hath made this man strong, and given him perfect soundness.—**x.** 43 Whosoever believeth in him shall receive remission of sins.—**xvi.** 31 Believe on the Lord Jesus Christ, and thou shalt be saved.—**xix.** 4 John said they should believe on Christ Jesus.—**xx.** 21 Testifying faith toward our Lord Jesus Christ.—*Rom.* iii. 25 Whom God hath set forth to be a propitiation through faith in his blood.—**ix.** 33; **x.** 11; *1 Pet.* ii. 6 He that believeth on Christ shall not be ashamed or confounded.—*Gal.* iii. 26 Ye are all the children of God by faith in Christ Jesus.—*Eph.* i. 15, 16; *Col.* i. 3, 4; **ii.** 5 We give thanks and rejoice because of your faith in Jesus Christ.—**1 John** iii. 23 This is His commandment, That we should believe on the name of His Son Jesus Christ.—**v.** 1, 4, 5, 10, 13 Whosoever believeth that Jesus is the Christ is born of God, overcometh the world, hath the witness in himself, and hath eternal life.

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Moroni vii. 2 Every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God, but whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil, for after this manner doth the devil work, for he persuadeth no man to do good, no not one; neither doth his angels; neither do they who subject themselves unto him.

3 Wherefore, by the ministering of angels, and by every word which proceeded forth out of the mouth of God, men began to exercise faith in Christ; and thus by faith, they did lay hold upon every good thing; and thus it was until the coming of Christ. And after that he came, men also were saved by faith in his name; and by faith they become the sons of God. And as sure as Christ liveth, he spake these words unto our fathers, saying, whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that ye shall receive, behold it shall be done unto you. Wherefore, my beloved brethren, hath miracles ceased, because Christ hath ascended into heaven, and hath sat down on the right hand of God, to claim of the Father his

rights of mercy which he hath upon the children of men? for he hath answered the ends of the law, and he claimeth all those who have faith in him, and they who have faith in him will cleave unto every good thing; wherefore he advocateth the cause of the children of men; and he dwelleth eternally in the heavens. . . . By so doing, the Lord God prepareth the way that the residue of men may have faith in Christ, that the Holy Ghost may have place in their hearts, according to the power thereof: and after this manner bringeth to pass the Father, the covenants which He hath made unto the children of men. And Christ hath said, if ye will have faith in me, ye shall have power to do whatsoever thing is expedient in me. And he hath said, repent all ye ends of the earth, and come unto me and be baptized in my name, and have faith in me that ye may be saved.

2 *Nephi* xii. 11 The Lord covenanteth with none, save it be with them that repent and believe in His Son, who is the Holy One of Israel.

2 *Nephi* vi. 9 All must have perfect faith in the Holy One of Israel, or they cannot be saved.—xi. 2 All who believe in his name shall be saved.—6, 7 We persuade our children and brethren to believe in Christ.—8, 9 The right way is to believe in Christ.—12 Jews and Gentiles must be convinced that Jesus is the Christ.—xv. 2 Believe in Christ.—*Jacob* i. 1 We would persuade all men to believe in Christ.—*Mosiah* i. 14 Salvation and remission of sins come only through faith in Christ.—*Helaman* iii. 5 As many as look upon the Son of God, with faith and a contrite spirit, may have eternal life.—v. 2 Nothing can save this people, but repentance and faith on the Lord Jesus Christ.—5 The Son of God cometh to redeem all who believe on his name.—6 Whosoever shall believe on the Son of God shall have everlasting life.—*Nephi* iv. 8 As many as believe in Christ shall become sons of God.—v, 8, 9, 10 Whosoever believeth in Christ shall be saved, and whosoever believeth not in him shall be damned.—ix. 12 Whosoever will not believe in my words shall be cut off from among my covenant people.—*Mormon* iii. 4 Know ye not that ye must believe in Jesus Christ.—*Moroni* vii. 4 No man can be saved, according to the words of Christ, except they shall have faith in his name.

Doctrine and Covenants.

Sec. ii. 5 Wherefore the Almighty God gave His Only Begotten Son, as it is written in those Scriptures which have been given of him. He suffered temptations but gave no heed unto them; he was crucified, died, and rose again the third day; and ascended into heaven, to sit down on the right hand of the Father, to reign with Almighty power according to the will of the Father, that as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved.

6 And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God.

FAITH IN JESUS CHRIST BEFORE HIS FIRST COMING.

Bible.

Deut. xviii. 15 The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

1 *Cor. x. 3* And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

Jer. xxiii. 5 Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Jer. xxxiii. 14 Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

15 In those days, and at that time, will I cause the Branch of righteousness to grow up unto David ; and he shall execute judgment and righteousness in the land.

16 In those days shall Judah be saved, and Jerusalem shall dwell safely ; and this is the name wherewith she shall be called, The LORD our righteousness.

Isa. ix. 6 For unto us a child is born, unto us a son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Isa. liii. 2 For he shall grow up before him as a tender plant, and as a root out of a dry ground : he hath no form nor comeliness ; and when we shall see him, there is no beauty that we should desire him.

3 He is despised and rejected of men ; a man of sorrows, and acquainted with grief : and we hid as it were our faces from him ; he was despised, and we esteemed him not.

4 Surely he hath borne our griefs, and carried our sorrows : yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him ; and with his stripes we are healed.

6 All we like sheep have gone astray ; we have turned every one to his own way ; and the LORD hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth : he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment : and who shall declare his generation ? for he was cut off out of the land of the living : for the transgressions of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death ; because he had done no violence, neither was any deceit in his mouth.

10 Yet it pleased the LORD to bruise him ; He hath put him to grief : when thou shalt make his soul an offering for

sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Gen. xlix. 10 The sceptre shall not depart from Judah until Shiloh come.—*Isa.* lix. 20 The Redeemer shall come to Zion.—*Dan.* vii. 13 One like the Son of Man.—ix. 25, 26 Messiah the Prince.—*Micah* v. 2 The Messiah to be born in Bethlehem.—*Zech.* ix. 9 Thy King cometh riding upon an ass.—xii. 10; *John* xix. 37 They shall look upon him whom they have pierced.—*Mal.* iv. 2 The Sun of righteousness shall arise.—*Luke* xxiv. 27, 44, 45, 46; *John* i. 45; v. 39, 45, 46; *Acts* iii. 18, 22, 23, 24; vii. 37; xviii. 28; xxvi. 22, 23; xxviii. 23; 1 *Peter* i. 10, 11 Moses and all the Prophets testified of Christ.

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1 *Nephi* iii. 3 Yea, even six hundred years from the time that my father left Jerusalem, a prophet would the Lord God raise up among the Jews; even a Messiah; or, in other words, a Saviour of the world. And he also spake concerning the prophets, how great a number had testified of these things, concerning this Messiah, of whom he had spoken, or this Redeemer of the world. Wherefore all mankind were in a lost and in a fallen state, and ever would be, save they should rely on this Redeemer. [*See 2 Nephi* xi. 4.]

2 *Nephi* viii. 2 And now I, Nephi, write more of the words of Isaiah, for my soul delighteth in his words. For I will liken his words unto my people, and I will send them forth unto all my children, for he verily saw my Redeemer, even as I have seen him. And my brother Jacob also has seen him as I have seen him: wherefore I will send their words forth unto my children, to prove unto them that my words are true. Wherefore, by the words of three, God hath said I will establish my word. Nevertheless, God sendeth more witnesses, and he proveth all His words. Behold, my soul delighteth in proving unto my people the truth of the coming of Christ: for, for this end hath the law

of Moses been given ; and all things which have been given of God from the beginning of the world unto man, are the typifying of him. And also my soul delighteth in the covenants of the Lord which he hath made to our fathers ; yea, my soul delighteth in His grace, and in His justice, and power, and mercy in the great and eternal plan of deliverance from death. And my soul delighteth in proving unto my people, that save Christ should come, all men must perish. For if there be no Christ, there be no God ; and if there be no God, we are not, for there could have been no creation. But there is a God, and He is Christ, and He cometh in the fulness of his own time.

Jacob iii. 1 For, for this intent have we written these things, that they may know that we knew of Christ, and we had a hope of his glory many hundred years before his coming ; and not only we ourselves had a hope of his glory, but also all the holy prophets which were before us.

2 Behold, they believed in Christ and worshipped the Father in His name, and also we worship the Father in His name. And for this intent we keep the law of Moses, it pointing our souls to him ; and for this cause it is sanctified unto us for righteousness, even as it was accounted unto Abraham in the wilderness, to be obedient unto the commands of God in offering up his son Isaac, which is a similitude of God and His Only Begotten Son. Wherefore, we search the prophets, and we have many revelations, and the spirit of prophecy ; and having all these witnesses we obtain a hope, and our faith becometh unshaken, insomuch that we truly can command in the name of Jesus, and the very trees obey us, or the mountains, or the waves of the sea.

Mosiah i. 13 For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was and is from all eternity to all eternity, shall come down from heaven, among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases ; and he shall cast out devils, or the evil spirits which dwell in the hearts of the children of men. And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer,

except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people.

14 And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the creator of all things, from the beginning; and his mother shall be called Mary. And lo, he cometh unto his own, that salvation might come unto the children of men, even through faith on his name; and even after all this, they shall consider him a man, and say that he hath a devil, and shall scourge him, and shall crucify him. And he shall rise the third day from the dead; and behold, he standeth to judge the world; and behold, all these things are done, that a righteous judgment might come upon the children of men. For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died, not knowing the will of God concerning them, or who have ignorantly sinned. But wo, wo unto him who knoweth that he rebelleth against God; for salvation cometh to none such, except it be through repentance and faith on the Lord Jesus Christ. And the Lord God hath sent His holy prophets among all the children of men, to declare these things to every kindred, nation, and tongue, that thereby whosoever should believe that Christ should come, the same might receive remission of their sins, and rejoice with exceeding great joy, even as though he had already come among them. Yet the Lord God saw that his people were a stiffnecked people, and he appointed unto them a law, even the law of Moses. And many signs, and wonders, and types, and shadows shewed he unto them, concerning his coming; and also holy prophets spake unto them concerning his coming; and yet they hardened their hearts, and understood not that the law of Moses availeth nothing, except it were through the atonement of his blood.

Helaman iii. 5 But, behold, ye not only deny my words, but ye also deny all the words which hath been spoken by our fathers, and also the words which were spoken by this man, Moses, who had such great power given unto him; yea, the words which he hath spoken concerning the coming of the Messiah. Yea, did he not bear record, that the Son of God should come? And as he lifted up the brazen serpent in the wilderness, even so shall he be lifted up who should come. And as many as should look upon that serpent should live, even so, as many as should look upon

the Son of God with faith, having a contrite spirit, might live, even unto that life which is eternal.

6 And now behold, Moses did not only testify of these things, but also all the holy prophets, from his days, even to the days of Abraham. Yea, and behold, Abraham saw of his coming, and was filled with gladness and did rejoice. Yea, and behold I say unto you, that Abraham not only knew of these things, but there were many before the days of Abraham who were called by the order of God; yea, even after the order of His Son; and this that it should be shewn unto the people a great many thousand years before his coming, that even redemption should come unto them. And now I would that ye should know, that even since the days of Abraham, there have been many prophets that have testified these things; yea, behold, the prophet Zenos did testify boldly; for the which he was slain. And behold, also Zenock, and also Ezias, and also Isaiah, and Jeremiah (Jeremiah being that same prophet who testified of the destruction of Jerusalem). And now we know that Jerusalem was destroyed according to the words of Jeremiah. O, then, why not the Son of God come, according to his prophecy? . . . Our father Lehi was driven out of Jerusalem because he testified of these things. Nephi also testified of these things, and also almost all of our fathers, even down to this time; yea, they have testified of the coming of Christ, and have looked forward, and have rejoiced in his day which is to come. And behold, he is God, and he is with them, and he did manifest himself unto them, that they were redeemed by him; and they gave unto him glory, because of that which is to come.

Alma xix. 3 And now, my son, I would say somewhat unto you concerning the coming of Christ. Behold, I say unto you, that it is he that surely shall come, to take away the sins of the world; yea, he cometh to declare glad tidings of salvation unto his people. And now, my son, this was the ministry unto which ye were called, to declare these glad tidings unto this people, to prepare their minds or rather that salvation might come unto them, that the may prepare the minds of their children to hear the word; the time of his coming.

4 And now I will ease your mind somewhat on this subject. Behold, you marvel why these things should be known so long beforehand. Behold, I say unto you, is not a soul at this time as precious unto God, as a soul will be at

time of his coming? Is it not as necessary that the plan of redemption should be made known unto this people, as well as unto their children? Is it not as easy at this time, for the Lord to send his angel to declare these glad tidings unto us, as unto our children; or as after the time of his coming?

Moroni vii. 3 For behold, God knowing all things, being from everlasting to everlasting, behold, He sent angels to minister unto the children of men, to make manifest concerning the coming of Christ; and in Christ there should come every good thing. And God also declared unto Prophets, by His own mouth, that Christ should come. And behold, there were divers ways that he did manifest things unto the children of men, which were good; and all things which are good, cometh of Christ, otherwise men were fallen, and there could no good thing come unto them. Wherefore, by the ministering of angels, and by every word which proceeded forth out of the mouth of God, men began to exercise faith in Christ; and thus by faith, they did lay hold upon every good thing; and thus it was until the coming of Christ. And after that he came, men also were saved by faith in his name; and by faith, they become the sons of God.

1 *Nephi* i. 9 Lehi spoke of the coming of a Messiah.—iii. 17 Beheld the Redeemer of the world.—2 *Nephi* i. 8 The Messiah cometh in the fulness of time, that he may redeem the children of men from the fall.—v. 4 The Lord should manifest himself in the flesh.—vi. 9 All must have faith in the Holy One of Israel.—vii. 1 Christ should come among the Jews.—xi. 9 All who believe on his name shall be saved in the kingdom of God.—6, 7 We labour diligently to persuade our children to believe in Christ.—8, 9 The right way is to believe in Christ the Holy One of Israel.—12, The Jews and Gentiles must be convinced that Jesus is the Christ.—*Jacob* i. 1 By revelation and prophecy we knew of Christ which should come.—v. 2 All the prophets spoke concerning Christ.—*Mosiah* ii. 1, 2 We believe in Jesus Christ, the Son of God, who shall come among the children of men.—*Alma* v. 2 The Redeemer liveth, and cometh among his people.—xiii. 8 Plan of redemption prepared from the foundation of the world, through Christ, for those who believe in him.—*Helaman* v. 2, 5, 6 The Son of God cometh in five years to redeem believers.—*Ether* i. 8, 9, 10 The brother of Jared believed in and saw Jesus Christ.

Doctrine and Covenants.

Sec. x. 12 But, behold, I say unto you, that I, the Lord God, gave unto Adam and unto his seed that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son.

Sec. ii. 5 Wherefore the Almighty God gave His Only Begotten Son, as it is written in those Scriptures which have been given of him. He suffered temptations, but gave no heed unto them; he was crucified, died, and rose again the third day; and ascended into heaven, to sit down on the right hand of the Father, to reign with almighty power, according to the will of the Father, that as many as were believe and be baptized in his holy name, and endure in faith to the end, should be saved: not only those who believed after he came in the meridian of time, in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy Prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son; which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

Pearl of Great Price.

Page 1 And He called upon our Father Adam by His own voice, saying, I am God: I made the world, and men before they were. And He also said unto him, if thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized even by water, in the name of mine Only Begotten Son, which is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men; ye shall ask all things in his name, and whatever ye shall ask, it shall be given.—*Prophecy of Enoch.*

Page 15 And after many days an angel of the Lord appeared unto Adam, saying, Why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, save the Lord commanded me. And then the angel spake, say-

ing, This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son for evermore.

And in that day the Holy Ghost fell upon Adam, which bore record of the Father, and the Son, saying, I am Jesus Christ from the beginning, henceforth and for ever, that as thou hast fallen thou mayest be redeemed; and all mankind, even as many as will. [*See Doc. and Cov., Lec. on Faith, Sec. ii. 23, 24, 25.*]

Page 2 I give unto you a commandment to teach these things freely unto your children, saying, That, inasmuch as they were born into the world by the fall which bringeth death, by water and blood and the Spirit, which I have made, and so become of dust a living soul, even so ye must be born again of water and the Spirit, and cleansed by blood, even the blood of mine Only Begotten, into the mysteries of the kingdom of heaven; that ye may be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory. * * *

And now, behold, I say unto you, this is the plan of salvation unto all men: the blood of mine Only Begotten, which shall come in the meridian of time.—*Prophecy of Enoch.*

Page 3 Adam taught his posterity to exercise faith in Jesus Christ, and many became the Sons of God.—5 The blood of the righteous shed in the meridian of time. Enoch saw the day of the coming of the Son of Man.—6 Enoch saw the Son of Man crucified, and the spirits in prison come forth.—7 Enoch saw the coming of Christ in the last days, to dwell on the earth.—15 God called upon men everywhere, to repent and believe that they might be saved.—17 Noah preached repentance and baptism unto the people.

FAITH IN THE HOLY PRIESTHOOD, OR THE SERVANTS OF GOD.

Bible.

Exodus xix. 9 And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord.

Luke x. 16 He that heareth you heareth me; and he that

despiseth you despiseth me; and he that despiseth me despiseth Him that sent me.

Matt. x. 40 He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me.

41 He that receiveth a Prophet in the name of a Prophet shall receive a Prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

Matt. x. 14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city. [*See Mark vi. 10; Luke ix. 5.*]

2 *Chron. xx. 20* Believe His Prophets, so shall ye prosper.—*John v. 46* Had ye believed Moses ye would have believed me.—*John xiii. 20* He that receiveth whomsoever I send receiveth me.—*Luke i. 19* The angel Gabriel came to Zacharias.—*Luke xvi. 29* They have Moses and the Prophets let them hear them.—1 *Thess. iv. 7, 8* God has called us to holiness. He that despiseth, despiseth God.—*Luke xxiv. 25* O fools, and slow of heart to believe all that the Prophets have spoken.—*Heb. ii. 2* The word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward.

Book of Mormon.

Nephi. v. 9 And it came to pass that when Jesus had spoken these words unto Nephi, and to those who had been called, (now the number of them who had been called, and received power and authority to baptize, were twelve,) and behold he stretched forth his hand unto the multitude, and cried unto them saying, Blessed are ye if ye shall give heed unto the words of these Twelve whom I have chosen from among you to minister unto you, and to be your servants; and unto them I have given power, that they may baptize you with water; and after that ye are baptized with water, behold I will baptize you with fire and with the Holy Ghost; therefore blessed are ye if ye shall believe in me, and be baptized, after that ye have seen me and know that I am. And again, more blessed are they who shall believe in your words because that ye shall testify that ye have seen me, and that ye know that I am. Yea, blessed are they *who shall believe in your words, and come down into the*

depths of humility and be baptized, for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins.

Nephi xiii. 5 And woe be unto him that will not hearken unto the words of Jesus, and also to them whom he hath chosen and sent among them, for whoso receiveth not the words of Jesus, and the words of those whom he hath sent, receiveth not him; and therefore he will not receive them at the last day; and it would be better for them if they had not been born.

Doctrine and Covenants.

Sec. iv. 6 All they who receive this Priesthood receive me, saith the Lord; for he that receiveth my servants receiveth me; and he that receiveth me receiveth my Father; and he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him, and this is according to the oath and covenant which belongeth to the Priesthood.

10 Therefore go ye into all the world, and whatsoever place ye cannot go into ye shall send, that the testimony may go from you into all the world unto every creature. And as I said unto mine Apostles, even so I say unto you, for you are mine Apostles, even God's High Priests; ye are they whom my Father hath given me—ye are my friends; therefore, as I said unto mine Apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost.

12 Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the Gospel is unto all who have not received it.

16 Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. * * * Nevertheless, search diligently and spare not; and woe unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me. Woe, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me. [*See par. 15.*]

Sec. cvi. 9 It may seem to some to be a very bold doctrine that we talk of—a power which records or binds on earth, and binds in heaven. Nevertheless, in all ages of the world, whenever the Lord has given a Dispensation of the Priesthood to any man, by actual revelation, or to any set of men, this power has always been given. Hence, whatsoever those men did in authority, in the name of the Lord, and did it truly and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in heaven, and could not be annulled, according to the decrees of the great Jehovah. This is a faithful saying! Who can hear it?

Sec. viii. 14 Those who are rejected for the Gospel of Christ shall dwell with him in glory.—*xxii. 1* When those who are ordained to the Priesthood speak by the Holy Ghost, it shall be Scripture to all who hear.

Journal of Discourses.

Vol. ii. p. 221 When we go forth as the servants of God, we are dictated by the Holy Ghost, and the Holy Ghost will speak the truth, and that is the word of God, it is the revelations of Jesus Christ, and it is the voice of God to us.

When He commands us to go forth and preach His word, and declare His Gospel—faith, and repentance, and baptism for the remission of sins, with the laying on of hands for the gift of the Holy Ghost, He says it is the same as though it were spoken by His own voice, and the same condemnation will rest upon the world, and upon those people who hear it and do not abide it, and keep it, and walk in it. This is my testimony, and this is the testimony that God has revealed to us as a people.—*Heber C. Kimball. [See context.]*

Vol. iii., p. 110, 111 Now a man will be condemned for not obeying the person properly appointed to preside over him, as much as he would for not obeying brother Brigham if he were there; and the people will be as much condemned if they do not obey brother Brigham, as they would if they should disobey the Lord God, were He here in person.—*Ibid. [See context.]*

Vol. i. p. 35 Except you receive the words of Jesus Christ, and those who are ordained and sent forth by him, you are just as sure of damnation as you are sure of dying, and I know it.—*Ibid.*

Vol. ii. p. 159 When the Lord comes He will take vengeance on those who obey not His Priesthood. The word of brother Brigham is the word of the Lord.—*Ibid.*

FAITH IN CONTINUOUS REVELATIONS FROM GOD.

Bible.

James i. 5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

Prov. xxix. 18 Where there is no vision the people perish.

Acts ii. 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Numb. xi. 27, 28, 29 Prophecying in the camp of Israel. Moses said, Would that all the Lord's people were Prophets.—*Mark xvi. 17, 18* And these signs shall follow them that believe.—*Luke xi. 13* If ye being evil know how to give good gifts unto your children.—*1 Cor. xii. 7* The manifestations of the Spirit given to all.—*Eph. iv. 7* Unto every one is given grace.

Amos iii. 7 God will do nothing, but He revealeth His secrets unto the Prophets.—*Mat. xi. 27; Luke x. 22* No man knoweth the Father, but by revelation from the Son.—*Mat. xvii. 20; xxi. 21, 22; Mark xi. 22, 23, 24; Luke xvii. 6; John xiv. 13, 14; 1 John iii. 22* If ye have faith, ye shall remove mountains, and receive all ye ask for.—*John xiv. 12, 26* He that believeth on me shall do the works that I do, and greater.—*xvi. 13; 1 John ii. 27* The Spirit of truth will guide you unto all truth, and teach you all things.—*Rom. iii. 22* The righteousness of God is unto all and upon all that believe, for there is no difference.—*Acts ii. 39* The promise is to all, even as many as the Lord shall call.—*Eph. i. 16, 17* That God may give you the spirit of wisdom and revelation in the knowledge of Him.—*iii. 17, 18, 19* That ye may be able to comprehend the love of Christ, and be filled with all the fulness of

God.—1 *Thess.* v. 19, 20 Quench not the Spirit. Despise not prophecyings.—*Heb.* xiii. 2 Entertain strangers; some have entertained angels unawares.

Book of Mormon.

7 Who shall say that it was not a miracle, that by His word the heaven and the earth should be; and by the power of His word, man was created of the dust of the earth; and by the power of His word, hath miracles been wrought? And who shall say that Jesus Christ did not do many mighty miracles? And there were many mighty miracles wrought by the hands of the Apostles. And if there were miracles wrought then, why has God ceased to be a God of miracles and yet be an unchangable being? And behold, I say unto you, He changeth not; if so, He would cease to be God; and He ceaseth not to be God, and is a God of miracles. And the reason why He ceaseth to do miracles among the children of men, is because that they dwindle in unbelief, and depart from the right way, and know not the God in whom they should trust. * * * *

And these signs shall follow them that believe, in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover; and whosoever shall believe in my name, doubting nothing, unto him will I confirm all my words, even unto the ends of the earth. [*See context.*]

1 *Nephi* iii. 8 For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore the course of the Lord is one eternal round.

2 *Nephi* xii. 4 Cursed, is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost. [*See context.*]

6 And my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel. And because my words shall hiss forth, many of the Gentiles shall say, a bible, a bible, we have got a bible, and there cannot be any more bible.

7 Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation

like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also. And I do this that I may prove unto many, that I am the same yesterday, to-day, and for ever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word, ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be, until the end of man; neither from that time henceforth and for ever.

8 Wherefore, because that ye have a bible, ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written: for I command all men, both in the east and in the west, and in the north and in the south, and in the islands of the sea, that they shall write the words which I speak unto them: for out of the books which shall be written, I will judge the world, every man according to their works, according to that which is written. For behold, I shall speak unto the Jews, and they shall write it; and I shall also speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth, and they shall write it. [*See par. 10.*]

Moroni vii. 4 Has the day of miracles ceased, or have angels ceased to appear unto the children of men, or has He withheld the power of the Holy Ghost from them, or will He, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved? Behold, I say unto you, nay, for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore if these things have ceased, wo be unto the children of men, for it is because of unbelief.

Moroni x, 1 And ye may know that He is, by the power of the Holy Ghost; wherefore, I would exhort you, that ye deny not the power of God, for He worketh by power, according to the faith of the children of men, the same to-day and to-morrow, and for ever. And again I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the

same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them.

* * * * *

And I would exhort you, my beloved brethren, that ye remember that He is the same yesterday, to-day, and for ever, and that all these gifts, of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men. [*See Doc. and Cov., Sec. xvi. 4, 5, 6, 7, 8.*]

And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief. And wo be unto the children of men, if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God. And wo unto them who shall do these things away and die, for they die in their sins, and they cannot be saved in the kingdom of God; and I speak it according to the words of Christ, and I lie not.

Omni i. 12 I shall deliver up these plates unto him, exhorting men to come unto God, and believe in prophecies, and revelations.—*Nepht xiii. 6* Wo be unto him that spurneth at the doings of the Lord, and denieth His works.—*Mormon iv. 6* I speak unto you who deny the revelations of God, and say that they are done away.

Doctrine and Covenants.

Lec. on Faith, Sec. vii. 17 Through the whole history of the scheme of life and salvation, it is a matter of faith: every man received according to his faith—according as his faith was, so were his blessings and privileges; and nothing was withheld from him when his faith was sufficient to receive it.

20 This is the reason that the Former-day Saints knew more, and understood more of heaven and of heavenly things than all others beside, because this information is the effect of faith—to be obtained by no other means. And this is the reason that men, as soon as they lose their faith, run into strifes, contentions, darkness, and difficulties; for the knowledge which tends to life disappears with faith, but returns when faith returns. [*See context.*]

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Vol. i. p. 242 We believe the New Testament—and consequently, to be consistent, we must believe in new revelation,

visions, angels, in all the gifts of the Holy Ghost, and all the promises contained in these books—and believe it about as it reads.—*Brigham Young.*

Page 243 My KNOWLEDGE is, if you will follow the teachings of Jesus Christ and his Apostles, as recorded in the New Testament, every man and woman will be put in possession of the Holy Ghost; every person will become a Prophet, Seer, and Revelator, and an expounder of truth. They will know things that are, that will be, and that have been. They will understand things in heaven, things on the earth, and things under the earth, things of time, and things of eternity, according to their several callings and capacities.

This is a true doctrine, which we boldly advance. If you will follow the doctrines, and be guided by the precepts of that book, it will direct you where you may see as you are seen, where you may converse with Jesus Christ, have the visitation of angels, have dreams, visions, and revelations, and understand and know God for yourselves. Is it not a stay and a staff to you? Yes: it will prove to you that you are following in the footsteps of the ancients. You can see what they saw, understand what they understood, and enjoy what they enjoyed.—*Ibid.*

Vol. iii. p. 46 It is the privilege of every father, to have faith to heal his family.—*Ibid.*

Millennial Star.

Vol. xv. Sup. p. 32 If an Apostle magnifies his calling, he is the word of the Lord to this people all the time, or else he does not magnify his calling; either one or the other.

If he magnifies his calling, his words are the words of eternal life and salvation to those who hearken to them, just as much so as any written revelations contained in these three books. (Bible, Book of Mormon, and Doctrine and Covenants.) There is nothing contained in these three books, that is any more revelation, than the words of an Apostle that is magnifying his calling.—*Brigham Young.* [*See Voice of Warning, Chap. ii, iii, iv, and vi; O. Spencer's Letters, Number ii; Key to Theology, Chap. v; and O. Pratt's Divine Authenticity of the Book of Mormon, Numbers 1, 2.*]

POWER AND EFFICACY OF FAITH.

Bible.

Matt. xvii. 10 Then came the disciples to Jesus apart and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. [*See* xxi. 21; *Mark* x 22, 23.]

Matt. xiii. 58 And he did not many mighty works there because of their unbelief. [*See* *Mark* vi. 5.]

Heb. xi. 3 Through faith the worlds were made.—4 B by faith Abel offered a more excellent sacrifice than Cain.—5 By faith Enoch was translated.—7 By faith Noah prepared the ark.—8, 9 By faith Abraham sojourned in the land of promise.—17 By faith Abraham offered up Isaac.—20 B by faith the Israelites passed through the Red Sea.—30 B by faith the walls of Jericho fell down. [See the whole chapter for an account of mighty works done by faith.]

Gen. xv. 6; *Rom.* iv. 3, 5, 9, 19 to 24; *Gal.* iii. 6; *Jam.* ii. 23 Faith counted, or imputed, or reckoned for righteousness.—2 *Chron.* xx. 20 Believe in the Lord, so shall ye be established and prosper. *Dan.* vi. 23 The lions hurt not Daniel, because he believed in his God.—*Jonah* iii. 5, 1 The Ninevites believed God, and He saved their city.—*Hal.* ii. 4; *Rom.* i. 17; *Gal.* iii. 11; *Heb.* x. 38 The just shall live by faith.—*Matt.* ix. 22, 28, 29, 30; xv. 28; *Mark* v. 34; x. 52; *Luk.* viii. 48; xvii. 19 Thy faith hath made the whole.—*Mark* i. 23 All things are possible to him that believeth. xi. 2 Whatsoever you ask, believing, you shall receive. xvi. 1 These signs shall follow them that believe.—*Luke* i. 4 Blessed is she that believed, there shall be a performance of the things told her. vii. 50; xviii. 42 Thy faith hath saved thee. xvii. 6 If ye had faith, ye might say, Be thou plucked up by the root.—*John* i. 12 Them that believe on his name have power to become the sons of God.—vi. 35, 40, 47 He that believeth shall have everlasting life.—xi. 40 If thou wouldst believe, thou shouldst see the glory of God.—xii. 19 He that believeth on me, shall do the works I do, an greater.—xii. 27 The Father loveth you, because ye have believed.—xx. 29 Blessed are they that have not seen, an

yet have believed. *Acts* iii. 10; x. 43 Whosoever believeth in him shall receive remission of sins. *xiii.* 39; *Rom.* iii. 28, 30; v. 1; *Gal.* iii. 24 Justified by faith. *Acts* xiv. 9 He had faith to be healed.—xvi. 31 Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.—*Rom.* i. 16 The Gospel is the power of God to every one that believeth.—17 The righteousness of God is revealed from faith to faith.—x. 9 If thou confess the Lord Jesus, and believe, thou shalt be saved.—*Gal.* iii. 7, 8, 9, They which are of faith, are the children of Abraham.—1 *Tim.* iv. 10 The Saviour of all men, specially of those that believe.—*James* i. 5, 6 If any lack wisdom, let him ask of God in faith, and it shall be given.—v. 15 The prayer of faith shall save the sick.—1 *John* v. 4, 5 Overcome the world by faith.

Book of Mormon.

Enos i. 4 And I had faith, and I did cry unto God that He would preserve the records; and He covenanted with me that He would bring them forth unto the Lamanites in His own due time. And I, Enos, knew it would be according to the covenant which He had made; wherefore my soul did rest.

Ether v. 1 Behold it was by faith that they of old were called after the holy order of God; wherefore, by faith, was the law of Moses given. But in the gift of His Son, hath God prepared a more excellent way; and it is by faith that it hath been fulfilled. * * * Behold, it was the faith of Alma and Amulek that caused the prison to tumble to the earth. Behold, it was the faith of Nephi and Lehi, that wrought the change upon the Lamanites, that they were baptized with fire and with the Holy Ghost. Behold, it was the faith of Ammon and his brethren, which wrought so great a miracle among the Lamanites; yea, and even all they who wrought miracles, wrought them by faith, even those who were before Christ, and also them who were after. And it was by faith that the three disciples obtained a promise that they should not taste of death; and they obtained not the promise until after their faith. And neither at any time hath any wrought miracles until after their faith; wherefore they first believed in the Son of God.

2 And there were many whose faith was so exceeding strong even before Christ came who could not be kept from within the veil, but truly saw with their eyes the things which they had beheld with an eye of faith, and they were

glad. And behold, we have seen in this record, that one of these was the brother of Jared: for so great was his faith in God, that when God put forth His finger, he could not hide it from the sight of the brother of Jared, because of His word which He had spoken unto him, which word he had obtained by faith. And after the brother of Jared had beheld the finger of the Lord, because of the promise which the brother of Jared had obtained by faith, the Lord could not withhold any thing from his sight; wherefore He shewed him all things, for he could no longer be kept without the veil.

3 And I, Moroni, having heard these words, was comforted, and said, O Lord, thy righteous will be done, for I know that thou workest unto the children of men according to their faith; for the brother of Jared said unto the mountain Zerin, remove, and it was removed. [See Context.]

Mormon iv. 7 The reason, why He ceaseth to do miracles among the children of men, is because that they dwindle in unbelief, and depart from the right way, and know not the God in whom they should trust. [See context.]

Moroni x. 1 And ye may know that He is, by the power of the Holy Ghost: wherefore I would exhort you, that ye deny not the power of God; for He worketh by power, according to the faith of the children of men, the same to-day, and to-morrow, and for ever. * * * *

And Christ truly said unto our fathers, if ye have faith, ye can do all things which is expedient unto me.

1 *Nephi* ii. 9, 10 Nephi burst his bonds by faith.—iii. 8 The Holy Ghost received through faith.—iv. 2 Knowledge given through faith.—v. 12 Compass worked by faith.—2 *Nephi* xi. 2, 6 All who believe on Christ shall be saved.—12, 18 Manifestations, miracles, signs, and wonders from God according to men's faith.—xii. 11 The Lord covenants with none except they believe in Christ.—*Alma* ix. 6; x. 1 Men called to the Priesthood on account of their faith.—x. 10, 11 Alma and Amulek burst their bands and overthrew the prison through faith.—14 Zeezrom healed of a fever through faith.—xxvi, 18 Helaman's two thousand young men saved in battle through faith.—*Helaman* v. 2 Nothing can save this people, save it be repentance and faith.—5, 6 Those who believe on the Son of God shall be redeemed, and shall have everlasting life.—*Nephi* iii. 8 Through Nephi's faith angels ministered to him daily, and he cast out devils and unclean spirits, and did many more miracles.—iv. 8 As many as believe in Christ become son's

of God.—viii. 2, 3 A multitude healed by faith.—8; *Mormon* iv. 7; *Moroni* vii. 3 Whatsoever ye ask the Father, in my name, believing, shall be given.—*Nephi* ix. 3, 4 The twelve Apostles chosen because of their faith.—12 Whoever believe not in the words of Christ shall be cut off from his covenant people.—xii. 1 If the Gentiles believe the Book of Mormon, greater things shall be revealed; if not, the greater things shall be withheld, to their condemnation.—*Mormon* i. 2 Miracles, healing, gifts from the Lord, and the gift of the Holy Ghost ceased through wickedness and unbelief.—iv. 2 By faith the Nephites could remove mountains, cause earthquakes, come unharmed from the midst of the fiery furnace, of wild beasts, and poisonous serpents.—*Ether* i. 8 By faith the brother of Jared saw the Lord.

Doctrine and Covenants.

Sec. xlii. 1 Behold, I say unto you, that you must rely upon my word, which if you do, with full purpose of heart, you shall have a view of the plates, and also of the breast-plate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face, and the miraculous directors which were given to Lehi while in the wilderness, on the borders of the Red Sea; and it is by your faith that you shall obtain a view of them, even by that faith which was had by the Prophets of old.

2 And after that you have obtained faith, and have seen them with your eyes, you shall testify of them, by the power of God.

Sec. xi. 3 I will show miracles, signs, and wonders, unto all those who believe on my name. And whoso shall ask it in my name in faith, they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk; and the time speedily cometh that great things are to be shown forth unto the children of men; but without faith shall not anything be shown forth except desolations upon Babylon, the same which has made all nations drink of the wine of the wrath of her fornication.

Lec. on Faith. Sec. vii. 2 No world has yet been framed that was not framed by faith, neither has there been an intelligent being on any of God's creations, who did not get there by reason of faith as it existed in himself or in some other being; nor has there been a change or a revolution in any of the

creations of God, but it has been effected by faith; neither will there be a change or a revolution, unless it is effected in the same way, in any of the vast creations of the Almighty, for it is by faith that the Deity works. [*See paragraphs 4, 5.*]

9 As all the visible creation is an effect of faith, so is salvation also—we mean salvation in its most extensive latitude of interpretation, whether it is temporal or spiritual.

17 If there were children of promise, they were the effects of faith, not even the Saviour of the world excepted. * * * * * And through the whole history of the scheme of life and salvation, it is a matter of faith: every man received according to his faith—according as his faith was, so were his blessings and privileges; and nothing was withheld from him when his faith was sufficient to receive it. He could stop the mouths of lions, quench the violence of fire, escape the edge of the sword, wax valiant in fight, and put to flight the armies of the aliens; women could, by their faith, receive their dead children to life again; in a word, there was nothing impossible with them who had faith. All things were in subjection to the Former-day Saints according as their faith was. By their faith they could obtain heavenly visions, the ministering of angels, have knowledge of the spirits of just men made perfect, of the general assembly and Church of the first born, whose names are written in heaven, of God the judge of all, of Jesus the Mediator of the new covenant, and become familiar with the third heavens, see and hear things which were not only unutterable, but were unlawful to utter. [*See paragraphs 18, 19, 20. And Lec. on Faith, Sec. 1, and the remainder of Sec. vii.*]

Sec. xx. 3 Signs come by faith and the will of God.—*xxxvi. 10, 11, 12* Men receive faith according to their prayers. By faith blessings were left upon the land of America.

Journal of Discourses.

Vol. iii. p. 46 Many suppose that in the days of the Saviour no person was sick, in the vicinity of his labours, but what was healed; this is a mistake, for it was only occasionally that a case of healing a sick person or casting out a devil occurred. But again, suppose that two-thirds of the inhabitants of Jerusalem and the regions round about had actually possessed like faith in the Saviour that a few did, then it is very probable that all the sick would have been

healed and the devils cast out, for there would have been a predominance of a good power over the evil influences.

Let two persons be on the continent of America, having faith like a grain of mustard seed, and let one of them be situated on the Atlantic and the other on the Pacific coast, and most of the sick would remain sick around them, the dying would die, and those possessed of devils would continue to be tormented, though once in a while a sick person might be healed, or a blind person be made to see. Now let each one of those individuals have another person of like faith added to him, and they will do as much again work; then let there be four persons in the east and four in the west, all possessing faith like a grain of mustard seed, and there will be four times as much done as when there was but one in each place.—*Brigham Young.*

REPENTANCE.

Bible.

Luke xiii. 3 Except ye repent, ye shall all likewise perish
[*See* v. 5.]

Ezek. xviii. 30 Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

31 Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.
[*See context.*]

Jer. xviii. 7 At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it;

8 If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

Luke xv. 7 I say unto you, that likewise joy shall be in heaven 'over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.—*Isa.* lv. 7 Let the wicked forsake his way.—*Ezek.* xiv. 6 Repent, and turn yourselves from idols.—xxxiii. 14 Again when I say unto the wicked, &c.—15 If the wicked restore the pledge.—16 None of his sins which he hath committed.—19 But if the wicked turn from his wickedness.—*Joel* ii. 12, 13 Turn to me with all your heart, and rend your heart, and not your garments.—*Mat.* iii. 28; iv. 17 Repent, for the kingdom of heaven is at hand.—*Luke* iii. 8; *Acts* xxvi. 20 Fruits or works meet for repentance.—*Mat.* ix. 13; *Mark* ii. 17; *Luke* v. 32 I came not to call the righteous, but sinners to repentance.—*Mark* i. 4; *Luke* iii. 3; *Acts* xiii. 24; xix. 4 The baptism of repentance.—*Mat.* xi. 20, 21, 23; *Luke* x. 13 Woe to Chorazin, Bethsaida, and Capernaum, because they repented not.—*Luke* xi. 32 The men of Nineveh shall rise in judgment with this generation, because they repented.—*Mark* i. 15 Repent ye, and believe the Gospel.—vi. 12 They preached that men should repent.—*Luke* xvii. 3, 4 If thy

brother repent, forgive him.—xxiv. 47 That repentance should be preached in His name.—*Acts* ii. 38 Repent every one of you.—iii. 19 Repent and be converted.—v. 31 To give repentance to Israel.—viii. 22 Repent of this thy wickedness.—xi. 18 God to the Gentiles granted repentance unto life.—xx. 21 Repentance towards God.—xvii. 30 God commandeth all men everywhere to repent.—*Rom.* ii. 4 The goodness of God leadeth thee to repentance.—2 *Cor.* vii. 9 Now I rejoice that ye were made sorry; 10 For godly sorrow worketh repentance.—*Heb.* vi. 1 Repentance from dead works.—2 *Peter* iii. 9 The Lord is not slack concerning his promises.—*Rev.* ii. 5 Repent, and do the first works.—16 Repent, or else I come to thee quickly.—22 Except they repent of their deeds.—iii. 3 Remember how thou hast received and heard, and hold fast and repent.—19 Be zealous, and repent.

Book of Mormon.

Alma ix. 5 But God did call on men, in the name of His Son, (this being the plan of redemption which was laid,) saying, If ye will repent, and harden not your hearts, then will I have mercy upon you, through mine Only Begotten Son; therefore whosoever repenteth, and hardeneth not his heart, he shall have claim on mercy through mine Only Begotten Son, unto a remission of his sins; and these shall enter into my rest. And whosoever will harden his heart, and will do iniquity, behold, I swear in my wrath, that he shall not enter into my rest.

Alma xvi. 28 That they may have faith unto repentance. And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance, is exposed to the whole law of the demands of justice; therefore only unto him that has faith unto repentance, is brought about the great and eternal plan of redemption.

Alma xiv. 16 I say unto you, there is none that knoweth these things, save it be the penitent: yea, he that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing: unto such it is given to know the mysteries of God; yea, unto such it shall be given to reveal things which never have been revealed; yea, and it shall be given unto such to bring thousands of souls to repentance, even as it has been given unto us to bring these our brethren to repentance.

Alma xix. 10 There was a time granted unto man to repent, yea, a probationary time, a time to repent and serve God. For behold, if Adam had put forth his hand immediately, and partook of the tree of life, he would have lived for ever, according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated.

11 According to justice, the plan of redemption could not be brought about, only on conditions of repentance of men in this probationary state; yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so, God would cease to be God. [*See par.* 12 and 13; *Chap.* iv. 1, 30; v. 3; xv. 11, 12.]

1 *Nephi* iii. 45 If the Gentiles repent, it shall be well with them; whoso repenteth not must perish.—2 *Nephi* vi. 9 He commandeth all men that they must repent, &c., or they cannot be saved in the kingdom of God; and if they will not repent, &c., they must be damned.—xiii. 2 And the Father said, Repent ye, repent ye.—4 For the gate by which ye should enter, is repentance.—*Mosiah* viii. 9 Had ye not ought to tremble, and repent of your sins.—ix. 6, 9 Alma did preach unto them repentance.—*Alma* iii. 7 They must repent; repent, all ye ends of the earth.—9; vi. 4, Baptized unto repentance.—5, 8 Except they repent, the Lord God will destroy them.—vii. 2 More tolerable for them than for you, except ye repent.—xii. 4 The promises of the Lord on conditions of repentance.—22 His arm is extended to all people who will repent.—xiii. 8 If thou wilt repent of all thy sins, &c., then shalt thou receive the hope which thou desirest.—xvii. 8 I have laboured without ceasing, that I might bring souls unto repentance.—9 If they did not repent, they should be destroyed.—11 Preach unto them repentance.—xix. 1, 2 Repent, and forsake your sins, or they will stand as a testimony.—*Helaman* ii. 15 He hath power from the Father, to redeem them from their sins, because of repentance, therefore He sent His angels to declare repentance.—17 They confessed their sins and were baptized unto repentance.—22 You must repent.—iii. 2, 13, 14 Repent, or ye shall perish, be smitten with destruction.—[See the whole of par. 2.] iv. 3, 4 Th Nephites repented, and the Lord turned His anger from them.—9 Blessed are they who repent, for they shall be saved.—v. 2, 9 Nothing can save this people but reper

ance and faith; if they repent, they shall be spared and blessed, but wo unto them that repent not.—6 If ye believe on his name ye will repent of all your sins; whosoever repenteth not is hewn down and cast into the fire, but whosoever repenteth is not hewn down and cast into fire.—*Nephi* ii. 10 Because of their repentance and humility, they were delivered.—iv. 6 Wo unto the inhabitants of the whole earth, except they repent.—8 Repent, and come unto me as a little child, and be converted, and be saved, and such I will receive.—10 How oft will I gather you, if ye will repent; but if not, your dwellings will be desolate.—vii. 4; ix. 11; x. 1, 2 If the Gentiles will repent, they shall be numbered among my people, and assist them to build the New Jerusalem.—viii. 9 If he repent, &c., ye shall receive him; if not, he shall not be numbered among my people.—ix. 8, 9, 12; *Mormon* ii. 6 Wo be to the Gentiles, except they repent, for a remnant of the house of Israel shall be among them as a lion among the beasts of the forest, or the flocks of sheep treading down, tearing in pieces, and none to deliver.—*Nephi* xii. 4; *Ether* i. 12; *Moroni* vii. 3 Repent, all ye ends of the earth, for nothing entereth into His rest, save through faith and repentance.—*Nephi* (son of *Nephi*) i. 1 As many as repented of their sins, were baptized, and received the Holy Ghost.—*Mormon* i. 3 Their sorrowing was not unto repentance.—7 Repent ye, &c., and ye shall be spared.—9 Because this people repented not after I delivered them, they shall be cut off from the face of the earth.—*Moroni* vi. 1 None were baptized, save that they truly repented of all their sins, if they repented not their names were to be blotted out.—ix. 3 They must perish, except they repent.

Doctrines and Covenants.

Sec. x. 12 But, behold, I say unto you, that I the Lord God, gave unto Adam and unto his seed that they should not die as to the temporal death, until I the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son. And thus did I, the Lord God, appoint unto man the days of his probation; that by his natural death he might be raised in immortality unto eternal life, even as many as would believe; and they that believe not, unto eternal damnation, for they cannot be redeemed from their spiritual fall, because they repent not.

Sec. xliv. 2 Wherefore I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, jun., in my name; and it is by my almighty power that you have received them; therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not! how exquisite you know not! Yea, how hard to bear you know not! For behold, I, God, have suffered these things for all, that they might not suffer if they would repent, but if they would not repent, they must suffer even as I, which suffering caused myself, even God, the greatest of all to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit: and would that I might not drink the bitter cup and shrink—nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men; wherefore I command you again to repent, lest I humble you with my almighty power, and that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree, you have tasted at the time I withdrew my Spirit. And I command you, that you preach nought but repentance.

4 Thou shalt declare repentance and faith on the Saviour.

Sec. xliii. 6 You must preach unto the world, saying, you must repent and be baptized, in the name of Jesus Christ; for all men must repent and be baptized, and not only men, but women and children who have arrived to years of accountability.

Sec. ii. 20 No one can be received into the church of Christ, unless he has arrived unto the years of accountability before God, and is capable of repentance.

Sec. ii. 6 All men must repent.—21 Baptism is to be administered to all those who repent.—iv. 8 Remain under condemnation until they repent.—x. 14 Whoso having knowledge, have I not commanded to repent.—xiii. 2 Ye shall go forth, saying, Repent ye, repent ye.—11 He that sinneth and repenteth not, shall be cast out of the Church.—xxii. 4 Children to be taught the doctrine of repentance by the time they are eight years old.—viii. 4; xxxvii. 4 Say nothing but repentance unto this generation.—xxxviii. 6 Whosoever repenteth and cometh unto me the same is my Church.—xl. 3 Declare repentance unto this people.—lvi. 1 Cry repentance unto a crooked and perverse ge-

neration.—lxii. 2 Preach repentance unto the people.—lxv. 2, 5 Repent of all your sins.—lxvii 2; lxix. 1 Preach faith and repentance.—lxviii. 1 Let them repent of all their sins.—cxviii. 11 Unto him that repenteth and sanctifieth himself before the Lord shall be given eternal life.—xliiii. 2 Behold the world is ripening in iniquity.—3 Wherefore He suffered the pain of all men.—4 As many as repent and are baptized in my name.—lvii. 2 And now this commandment give I unto you concerning all men.—lv. 2 Repent, repent and prepare ye the way of the Lord.

Journal of Discourses.

Vol. ii. p. 314 He says to the nations, "I send unto you my servants, I raise up unto you a Prophet, and call upon you, O inhabitants of the earth, through him, to repent of your sins." "Do the people believe it is right to repent of their sins? Yes. How shall they repent of them? By forsaking them. If they will do this, the Lord will teach them how to become Saints. In what manner? By calling upon them through His servants to be baptized for the remission of sins, if they want to have their sins remitted, if they wish to be washed and made clean.

But before they go into the waters of baptism, they must forsake all their wicked practices, and covenant before the Lord to leave them for ever behind them, saying, "Now we will go and serve the Lord our Maker." Has the Lord called upon the inhabitants of the earth in this way? Has He not taught you and me to become Latter-day Saints in this way? He has.—*Brigham Young.*

Vol. ii. p. 227 Now upon the subject of repentance; I have been told in my boyhood that it is a sorrow for sin. There are two kinds of sorrow spoken of in Scripture; Paul says godly sorrow worketh repentance that needeth not to be repented of, but, says he, "The sorrow of the world worketh death." The sorrow of the world is of this nature; for instance, we find men who curse and swear, lie and steal, get drunk, &c., when they are reprov'd, or even when they reflect in their reflective moments, they are sorry for their conduct, but does that prove they repent? Certainly not, a man may be sorry for sin and not repent thereof. You may see the drunkard at his home intoxicated, abusing his wife and children, but when he is sober he is sorry for the act, and perhaps the next day is found drunk again, he still continues to pour down the intoxicating fire-water, and

is sorry again, does he repent? No; but he is sorry with the sorrow of the world, which worketh death, which is to sin, and be sorry for it, and go and sin again; but godly sorrow worketh repentance that needeth not to be repented of. What kind of sorrow do we understand Peter to mean when he said to the Jews, "Repent." We understand him to mean, they were to *forsake* their sins; to cease to do evil; let him that stole, steal no more; let him that got drunk, cease the sinful practice; let him who has been in the habit of doing wrong in any way, cease to do wrong, and learn to do right.

Page 228 It is true repentance, when a man departs from evil, and cleaves to that which is good. * * * * *

Repentance is the second step to be taken by the sinner in the Gospel of salvation.

Page 229 Faith, repentance, and baptism for the remission of sins were a saving means to the children of men anciently, and are at the present day, because they are a part of the Gospel, and are all essential to the remission of sins.—*Jedediah M. Grant.* [See context.]

¶ Pearl of Great Price.

Page 1 But God hath made known unto my fathers, that all men must repent.

And He called upon our father Adam by His own voice, saying, I am God: I made the world, and men before they were. And He also said unto him, if thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized even by water, in the name of mine Only Begotten Son, which is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men: ye shall ask all things in his name, and whatever ye shall ask it shall be given.—*Prophecy of Enoch.*

Page 15 Thou shall repent and call upon God in the name of the Son for evermore.

And the Lord God called upon men by the Holy Ghost every where, and commanded them that they should repent; and as many as believed in the Son, and repented of their sins, should be saved; and as many as believed not and repented not, should be damned: and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled.—[*The words of God to Moses.*]

Page 3 Enoch called upon the people to repent.

BAPTISM.

NECESSITY OF BAPTISM.

Bible.

Mat. iii. 13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me ?

15 And Jesus answering said unto him, Suffer it to be so now : for thus it becometh us to fulfil all righteousness. Then he suffered him.

John iii. 5 Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Luke vii. 29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

Mark xvi. 15 And he said unto them, Go ye into all the world, and preach the Gospel to every creature.

16 He that believeth and is baptized shall be saved ; but he that believeth not shall be damned.

Mat. xxviii. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Acts ii. 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Acts x. 48 And he commanded them to be baptized in the name of the Lord.—*xviii. 8* Many of the Corinthians hearing believed, and were baptized.—*1 Pet. iii. 21* Baptism doth also now save us.

Book of Mormon.

Nephi xii. 4 And it shall come to pass, that whoso repenteth and is baptized in my name, shall be filled ; and

if he endureth to the end, behold, him will I hold guiltless before my Father, at that day when I shall stand to judge the world. . . . Now this is the commandment, Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day. Verily, verily, I say unto you, this is my Gospel.

2 *Nephi* xiii. 4 For the gate by which ye should enter, is repentance, and baptism by water; and then cometh a remission of your sins by fire, and by the Holy Ghost. And then are ye in this straight and narrow path which leads to eternal life; yea, ye have entered in by the gate: ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesseth of the Father and the Son, unto the fulfilling of the promise which He hath made, that if ye entered in by the way, ye should receive.

Alma v. 3 Now I say unto you, that ye must repent, and be born again: for the Spirit saith, if ye are not born again, ye cannot inherit the kingdom of heaven; therefore come and be baptized unto repentance, that ye may be washed from your sins, that ye may have on the Lamb of God, who taketh away the sins of the world, who is mighty to save and to cleanse from all unrighteousness.

Nephi v. 9 And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in no wise receive these things. And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God. Verily, verily, I say unto you, that this is my doctrine, and whoso buildeth upon this, buildeth upon my rock, and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, or establish it for my doctrine, the same cometh of evil, and not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such when the floods come and the winds beat upon them. [*See context.*]

Nephi xii. 2 And it came to pass that the disciples which Jesus had chosen, began from that time forth to baptize to teach as many as did come unto them; and as many were baptized in the name of Jesus, were filled with Holy Ghost. . . . And it came to pass that the

do all things, even as Jesus had commanded them. And they who were baptized in the name of Jesus, were called the Church of Christ.

Nephi xiii. 4 They did go forth upon the face of the land, and did minister unto all the people, uniting as many to the Church as would believe in their preaching, baptizing them; and as many as were baptized did receive the Holy Ghost.

Alma iv. 1 And it came to pass that whosoever did not belong to the Church, who repented of their sins, were baptized unto repentance, and were received into the Church.

Nephi iii. 10 Now I would have you to remember also, that there were none who were brought unto repentance, who were not baptized with water; therefore there were ordained of Nephi, men unto this ministry, that all such as should come unto them, should be baptized with water, and this as a witness and a testimony before God, and unto the people, that they had repented and received a remission of their sins.

2 *Nephi* xiii. 2 And now, if the Lamb of God, he being holy, should have need to be baptized by water, to fulfil all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water. And now I would ask of you, my beloved brethren, wherein the Lamb of God did fulfil all righteousness in being baptized by water? Know ye not that he was holy? But notwithstanding he being holy, he sheweth unto the children of men, that, according to the flesh, he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto Him in keeping His commandments; wherefore after he was baptized with water, the Holy Ghost descended upon him in the form of a dove. [*See context.*]

Moroni vii. 3 Repent all ye ends of the earth, and come unto me, and be baptized in my name, and have faith in me that ye may be saved.

Ether i. 12 Therefore, repent, all ye ends of the earth, and come unto me, and believe in my Gospel, and be baptized in my name; for he that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

Nephi v. 8 And whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned. Verily, verily, I say unto you, that this is my doctrine, and I bear record of it from the Father.

2 *Nephi* vi. 9 And he commanded all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God. And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they must be damned; for the Lord God, the Holy One of Israel, has spoken it. [*See context.*]

10 But wo unto him that has the law given: yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state!

Alma vii. 3 He cometh to redeem those who will be baptized.—*xxi.* 32 They did baptize unto repentance all men whosoever would hearken unto their words.—*Nephi* viii. 9 If it so be that he repenteth, and is baptized in my name, then shall ye receive him.—*x.* 2 Whosoever will hearken unto my words, and repenteth, and is baptized, the same shall be saved.—*Nephi (son of Nephi of the Twelve)* i. 1 As many as did come unto them, and did truly repent of their sins, were baptized in the name of Jesus.—*Moroni* viii. 2 This thing shall ye teach, repentance and baptism: yea, teach parents that they must repent and be baptized.

Doctrine and Covenants.

Sec. xxii. 4 And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism, and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any other of her stakes which are organized; and their children shall be baptized for the remission of their sins, when eight years old.

Sec. iv. 12 Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the Gospel is unto all who have not received it.

Sec. xcii. 5 And again, we bear record, for we saw and heard, and this is the testimony of the Gospel of Christ, con-

cerning them who come forth in the resurrection of the just; they are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power, and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true. They are they who are the Church of the First Born. They are they into whose hands the Father has given all things. They are they who are Priests and Kings, who have received of His fulness and of His glory, and are Priests of the Most High, after the order of Melchisedek, which was after the order of Enoch, which was after the order of the Only Begotten Son; wherefore, as it is written, they are Gods, even the sons of God; wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's; and they shall overcome all things.

Sec. lix. 2 This is my Gospel, repentance and baptism by water.—3 Baptism and calling upon the name of the Lord is the way to receive the Spirit.—5 Baptism with water a preparation for the coming of Christ.—6 Hands to be laid on those who are baptized with water.—xliii. 4 Those who repent, and are baptized, and who endure to the end shall be saved.—6 Men and women, and children who have arrived to years of accountability must repent and be baptized.—lv. Repent and be baptized every one of you.—xxii. 1; civ. 11 Salvation promised to those who will believe and be baptized, and damnation to those who will not.—ii. 5 As many as would believe and be baptized should be saved.—21 Baptism is to be administered unto all those who repent.—xi. 2 I give unto thee a commandment, that thou shalt baptize by water.—xiii. 2 Ye shall go forth baptizing with water.—lv. 2 Repent and be baptized every one of you, then cometh the baptism by fire and the Holy Ghost.—lxv. 2 I give unto you a commandment that ye go among the people, and say unto them, Repent and be baptized, according to the holy commandment.—lxvi. 3 Let them preach in every congregation, baptizing by water.

History of Joseph Smith.

May 15, 1829 We on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us:—"Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance and of baptism by immersion for the remission of sins;" and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me. Accordingly we went and were baptized, I baptized him first, and afterwards he baptized me. Immediately on our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our heavenly Father. No sooner had I baptized Oliver Cowdery, than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of the Church, and many other things connected with the Church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

Journal of Discourses.

Vol. ii. p. 229 Baptism is an institution of heaven, sanctioned by the Father, revealed by the Son, taught by the inspiration of the Holy Ghost; and is the method by which a man's sins can be remitted, Faith, repentance, and baptism, for the remission of sins were a saving means to the children of men anciently, and are at the present day, because they are a part of the Gospel, and are all essential to the remission of sins.—*Jedediah M. Grant.* [See context.]

Pearl of Great Price.

Page 1 And He called upon our father Adam by His own voice, saying, I am God: I made the world, and men before *they were.* And He also said unto him, if thou wilt turn

unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even by water, in the name of mine Only Begotten Son, which is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men; ye shall ask all things in his name, and whatever ye shall ask, it shall be given.—*Prophecy of Enoch.*

Page 2 I give unto you a commandment to teach these things freely unto your children, saying, That, inasmuch as they were born into the world by the fall which bringeth death, by water and blood, and the spirit, which I have made, and so become of dust a living soul, even so ye must be born again of water and the Spirit, and cleansed by blood, even the blood of mine Only Begotten, into the mysteries of the kingdom of heaven.—*Ibid.*

Page 3 And He gave unto me a commandment that I should baptize in the name of the Father, and the Son, which is full of grace and truth, and the Holy Spirit, which bears record of the Father and the Son.—*Ibid.*

Page 17 And it came to pass that Noah continued his preaching unto the people, saying, Hearken, and give heed unto my words, believe, and repent of your sins, and be baptized in the name of Jesus Christ the Son of God, even as our fathers did, and ye shall receive the gift of the Holy Ghost, that ye may have all things made manifest; and if ye do not this, the floods will come in upon you.—*Ibid.*

OBJECT OF BAPTISM.

Bible.

Mark i. 4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

Luke iii. 3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.

Acts ii. 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Acts xxii. 16 And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord..

Book of Mormon.

Moroni viii. 2 Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins.

3 And the first fruits of repentance is baptism; and baptism cometh by faith, unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins.

Alma v. 8 Come and be baptized unto repentance, that ye may be washed from your sins.

Nephi xiv. 1 Come unto me, and be baptized in my name, that ye may receive a remission of your sins, and be filled with the Holy Ghost, that ye may be numbered with my people, who are of the house of Israel.

Nephi v. 9 Yea, blessed are they who shall believe in your words, and come down into the depths of humility and be baptized, for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins.

2 *Nephi* xiii. 4 For the gate by which ye should enter, is repentance, and baptism by water; and then cometh a remission of your sins by fire, and by the Holy Ghost.

Doctrine and Covenants.

Sec. lix. 2 Hearken to my voice, which saith unto thee, Arise and be baptized, and wash away your sins.

Sec. lxxv. 2 I give unto you a commandment that ye go among this people and say unto them, like unto mine Apostle of old, whose name was Peter—Believe on the name of the Lord Jesus, who was on the earth, and is to come, the beginning and the end, repent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins.

Sec. lxxix. 1 Baptized by water, which, if you do with an eye single to my glory, you shall have a remission of your sins Preach repentance and remission of sins, by way of baptism in the name of Jesus Christ, the Son of the living God.

Sec. xlv. 4 Thou shalt declare repentance and faith on the Saviour, and remission of sins by baptism and by fire.

Sec. xxii. 4 This shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins, when eight years old.

Sec. iv. 10 *Baptism necessary for the remission of sins*

and for the reception of the Holy Ghost.—13 Baptism necessary to salvation, and required of all the world.—lv. 2 Baptism necessary for the remission of sins.—xcii. 15 Baptism necessary in order to come forth in the resurrection of the just.

Journal of Discourses.

Vol. ii. p. 229 Baptism is an institution of heaven, sanctioned by the Father, revealed by the Son, taught by the inspiration of the Holy Ghost; and is the method by which a man's sins can be remitted. Faith, repentance, and baptism for the remission of sins, were a saving means to the children of men anciently, and are at the present day, because they are a part of the Gospel, and are all essential to the remission of sins.—*Jedediah M. Grant.* [See context.]

Vol. i. p. 239 Tell them to go into the waters of baptism, and be baptized for the remission of sins. That is the first ordinance to be attended to after believing.

I go and submit to be baptized for the remission of sins, as I am commanded. "But, brother Mormon, do you really suppose that water will wash away your sins?" I will tell you what I suppose. I suppose THE LORD SAID IT WOULD, and further it is none of my business. Baptism has been instituted for the remission of sins; I therefore do it to take away my sins.—*Brigham Young.* [See context.]

Vol. ii. p. 221 He commands us to go forth and preach His word, and declare His Gospel—faith, and repentance, and baptism for the remission of sins.—*Heber C Kimball.*

Vol. ii. p. 4 Being buried in the water, and being delivered from it in the likeness of being born, is the proper mode of baptism.—ii. p. 8 Go and be baptized for the remission of sins.—ii. p. 222 There is not a man or woman in the Church who believe this, but what have been buried with Christ by baptism. [See *History of Joseph Smith, May 15, 1829.*]

THE SUBJECTS OF BAPTISM.

Bible.

Mat. iii. 7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance. [*See Mark i. 5, and Luke iii. 7, 8.*]

Acts ii. 38 Repent, and be baptized every one of you.

41 Then they that gladly received his word were baptized.

Acts viii. 12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water, what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch, and he baptized him.

Mark xvi. 16 He that believeth and is baptized shall be saved, but he that believeth not shall be damned.

Book of Mormon.

Moroni viii. 2 And the word of the Lord came to me by the power of the Holy Ghost, saying, Listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous, but sinners to repentance; the whole need no physician, but they that are sick; wherefore little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; and the law of circumcision is done away in me. And after this manner did the Holy Ghost manifest the word of God unto me; wherefore, my beloved son, I know that it is solemn mockery before God, that ye should baptize little children. Behold I say unto you, That this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin. Behold, baptism is unto repentance, to the fulfilling the commandments unto the remission of sins. But little children are alive in Christ, even from the foundation of the world; if not so, God is a partial God, and also a changeable God, and a respecter of persons.

3 Little children cannot repent; wherefore it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in Him because of His mercy. And he

that saith that little children need baptism, denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption. Wo unto such, for they are in danger, of death, hell, and an endless torment.

Moroni vi. 1 And now I speak concerning baptism. Behold, Elders, Priests, and Teachers were baptized; and they were not baptized, save they brought forth fruit meet that they were worthy of it; neither did they receive any unto baptism, save they came forth with a broken heart and a contrite spirit, and witnessed unto the Church that they truly repented of all their sins. And none were received unto baptism, save they took upon them the name of Christ, having a determination to serve him to the end.

Alma iv. 1 And it came to pass, that whosoever did not belong to the Church, who repented of their sins, were baptized unto repentance, and were received into the Church.

Nephi iii. 10 None were brought unto repentance who were not baptized, and of such, men were ordained unto the ministry.—*2 Nephi xiii. 2* Repent and be baptized.—*4* The gate by which ye should enter is repentance and baptism by water.—*Alma xxi. 32* They did baptize unto repentance all men whosoever would hearken unto their words.—*Nephi v. 8* Whoso believeth and is baptized shall be saved.—*9* Ye must repent and be baptized.—*x. 2* Whosoever will hearken and repent, and is baptized, shall be saved.—*Nephi (son of Nephi of the Twelve) i. 1* As many as did come unto them, and did truly repent of their sins, were baptized in the name of Jesus.—*Ether i. 12* Repent, and believe in my Gospel and be baptized, for he that believeth and is baptized shall be saved.—*Moroni vii. 3* Repent and be baptized, and ye shall be saved.

Doctrine and Covenants.

Sec. ii. 7 And again, by way of commandment to the Church concerning the manner of baptism.—All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the Church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ, unto the remission of their sins, shall be received by baptism into his Church.

Sec. xxii. 4 And again, inasmuch as parents have children

in Zion, or in any other of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins, when eight years old.

Sec. civ. 11 Go ye into all the world, and preach my Gospel unto every creature who has not received it, and he that believeth and is baptized shall be saved, and he that believeth not, and is not baptized, shall be damned.

Sec. ii. 5 As many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved.

Sec. lxxv. 2 The Lord commands His servants in these days, as He did Peter of old, to preach repentance and baptism.—*xliv. 6* All men, women, and children who have arrived at the years of accountability must repent and be baptized—*iv. 10* Belief and baptism necessary for the remission of sins, and the reception of the Holy Ghost; *12* Those who do not believe, and are not baptized, shall be damned and not enter into the kingdom of God. This commandment is in force upon all the world.—*ii. 21* Baptism is to be administered unto all those who repent.—*xcii. 5* They who received the testimony of Jesus, believed on his name, and were baptized, &c.

MODE OF BAPTISM.

Bible.

Col. ii. 12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

Rom. vi. 4 Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection:

John iii. 5 Jesus answered, Verily, verily, I say unto thee,

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Matt. iii. 6; *Mark* i. 5, 9 Were all baptized of him in the river Jordan.—*Matt.* iii. 16; *Mark* i. 10 Jesus, when he was baptized, went out of the water.—*John* iii. 23 John was baptizing in *Enon*, near *Salim*, because there was much water there.—*Acts* viii. 38, 39 Philip went with the eunuch down into the water to baptize him, and came up out of the water.—xxii. 16 Arise, and be baptized, and wash away thy sins.—1 *Cor.* x. 2 And were all baptized unto Moses in the cloud and in the sea.—*Eph.* v. 25, 26 Christ gave himself for the Church, that he might sanctify and cleanse it with the washing of water.—*Tit.* iii. 5 He saved us by the washing of regeneration.

Book of Mormon.

Mosiah ix. 8 And after Alma had said these words, both Alma and Helam were buried in the water; and they arose and came forth out of the water rejoicing, being filled with the Spirit. And again, Alma took another, and went forth a second time into the water, and baptized him according to the first, only he did not bury himself again in the water. And after this manner he did baptize every one that went forth to the place of Mormon; and there were in number about two hundred and four souls.—[*See context.*]

Nephi v. 8 And he said unto them, on this wise shall ye baptize; and there shall be no disputations among you. Verily I say unto you, That whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying, Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water.

Mosiah xi. 11 Alma did go forth into the water, and did baptize them after the manner he did his brethren in the waters of Mormon.—*Nephi* ix. 2 Nephi went down into the water to be baptized, and, with his associates, to baptize them.

Doctrine and Covenants.

Sec. ii. 21 Baptism is to be administered in the following

manner unto all those who repent:—The person who is called of God, and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name—Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Then shall he immerse him or her in the water and come forth again out of the water.

Sec. xcii. 5 And again, we bear record, for we saw and heard, and this is the testimony of the Gospel of Christ, concerning them who come forth in the resurrection of the just: they are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping the commandments they might be washed and cleansed from all their sins.

Sec. cvi. 12 The ordinance of baptism by water, to be immersed therein in order to answer to the likeness of the dead, that one principle might accord with the other. To be immersed in the water and come forth out of the water is in the likeness of the resurrection of the dead in coming forth out of their graves; hence this ordinance was instituted to form a relationship with the ordinance of baptism for the dead, being in likeness of the dead.

13 Consequently the baptismal font was instituted as a simile of the grave, and was commanded to be in a place underneath where the living are wont to assemble, to shew forth the living and the dead; and that all things may have their likeness, and that they may accord one with another; that which is earthly conforming to that which is heavenly, as Paul hath declared, *1 Cor. xv. 46, 47, and 48.*

Sec. lix. 3 Arise and be baptized, and wash away your sins.

Journal of Discourses.

Vol. ii. p. 230 Baptism by immersion is the third principle in the Gospel of salvation.—*Jedediah M. Grant.*—[*See context.*]

Page 222 There is not a man nor woman in this Church, who believe it, but what have been baptized for the remission of their sins, and that too by immersion, being buried with Christ by baptism.—*Heber C. Kimball.*

Pearl of Great Price.

Page 2 And it came to pass when the Lord had spoken with Adam, our Father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water: And thus he was baptized.—*Prophecy of Enoch.* [See *Voice of Warning*, Chap. iii. *Key to Theology*, Chap. xi. *O. Spencer's Letters to Mr. Crowel*, Number iv. Part ii, *Series of Pamphlets entitled "Kingdom of God."* Chap. iii, *Series of Pamphlets on the First Principles of the Gospel.* *Seer*, Vol. ii, Number 4, by O. Pratt. *Only Way to be Saved*, by L. Snow. *Discourse by B. Young, Jour. of Dis.*, p. 233.]

BAPTISM FOR THE DEAD.

Scripture.

Mal. iv. 5 Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord :

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

1 *Cor.* xv. 29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

Doctrine and Covenants.

Sec. ciii. 10 And build a house to my name, for the Most High to dwell therein; for there is not a place found on earth that He may come and restore again that which was lost unto you, or which He hath taken away, even the fulness of the Priesthood; for a baptismal font there is not upon the earth, that they, my Saints, may be baptized for those who are dead; for this ordinance belongeth to my house.

11 For verily I say unto you, that after you have had sufficient time to build a house to me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me, for therein are the keys of the holy Priesthood, ordained that you may receive honour and glory. [See context and par 12.]

Sec. cv. 5 And again, I give unto you a word in relation to the baptism for your dead. Verily, thus saith the Lord unto you concerning your dead: When any of you are baptized for your dead, let there be a recorder, and let him be eye witness of your baptisms; let him hear with his ears, that he may testify of a truth, saith the Lord; that in all your recordings it may be recorded in heaven; whatsoever you bind on earth, may be bound in heaven; whatsoever you loose on earth, may be loosed in heaven; for I am about to restore many things to the earth, pertaining to the Priesthood, saith the Lord of hosts.

6 And again, let all the records be had in order, that they may be put in the archives of my Holy Temple, to be held in remembrance from generation to generation, saith the Lord of Hosts.

Sec. cvi. 8 Now the nature of this ordinance consists in the power of the Priesthood, by the revelation of Jesus Christ, wherein it is granted, that whatsoever you bind on earth, shall be bound in heaven, and whatsoever you loose on earth, shall be loosed in heaven. Or, in other words, taking a different view of the translation, whatsoever you record on earth, shall be recorded in heaven; and whatsoever you do not record on earth, shall not be recorded in heaven; for out of the books shall your dead be judged, according to their own works, whether they themselves have attended to the ordinances in their own *propria persona*, or by the means of their own agents, according to the ordinance which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead.

9 It may seem to some to be a very bold doctrine that we talk of—a power which records or binds on earth, and binds in heaven. Nevertheless, in all ages of the world, whenever the Lord has given a dispensation of the Priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence, whatsoever those men did in authority, in the name of the Lord, and did it truly and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in heaven, and could not be annulled, according to the decrees of the great Jehovah. This is a faithful saying! Who can hear it? [*See instructions on this subject in the History of Joseph Smith, under the following dates—December 13, 1841; April 15, 1842; September 6, 1842.*]

THE GIFT AND OPERATIONS OF THE HOLY
SPIRIT.

Bible.

Eph. iv. 4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who *is* above all, and through all, and in you all.

7. But unto every one of us is given grace according to the measure of the gift of Christ.

1 *Cor. xii. 1* Now concerning spiritual *gifts*, brethren, I would not have you ignorant.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues;

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. [*See the context, where Paul illustrates the necessity of the gifts of the Spirit, by comparing the Church to a man.*]

1 *Cor. xiv. 26* How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

Matt. iii. 11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire. [*See John i. 32, 33.*]

John xiv. 26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. [*See* xiv. 16; xv. 26; and xvi. 7, 13, 14.]

Acts i. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

John xx. 21 Then said Jesus to them again, Peace be unto you: as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and said unto them, receive ye the Holy Ghost:

Acts ii. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Acts viii. 17 Then laid they *their* hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money.

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

Acts xix 6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

1 *Tim.* iv. 14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Joel ii. 28 The Holy Spirit to be poured out upon all flesh in the last days. [*See* context; also *Acts* ii. 16, 17, 18.]

Matt. xxviii. 19 Baptize in the name of Father, Son, and Holy Ghost.—*Mark* xii. 36 David said by the Holy Ghost, the Lord said to my Lord, &c.—*Acts* i. 16 David spake concerning Judas by the Holy Ghost.—xxviii, 25 Esaias spake by the Holy Ghost.—2 *Peter* i. 21 Holy men of God in old time spake as they were moved upon by the Holy Ghost.—*Mark* xiii. 11; *Matt.* x. 19, 20; *Luke* xii. 11, 12 Given to you what to say by the Holy Ghost.—*Luke* i. 15 John shall

be filled with the Holy Ghost.—35 The Holy Ghost shall come upon thee.—41, 67 Zacharias and Elizabeth filled with the Holy Ghost.—ii. 26 It was revealed by the Holy Ghost to Simeon that he should not die until he had seen Christ.—iii. 22 The Holy Ghost descending in a bodily shape.—iv. 1 Jesus, full of the Holy Ghost, returned from Jordan.—xii. 12 The Holy Ghost shall teach you in the same hour what ye ought to say.—*Acts* i. 2 After that he through the Holy Ghost had given, &c.—*John* vii. 39 Holy Ghost not yet given.—39 Ye shall receive the gift of the Holy Ghost.—*Acts* iv. 8 Peter filled with the Holy Ghost.—31 They were all filled with the Holy Ghost.—v. 3 Peter said to Ananias, why hath Satan filled thy heart to lie to the Holy Ghost.—32 We are his witnesses; and so is the Holy Ghost.—vi. 3 Look ye out seven men full of the Holy Ghost.—5 They chose Stephen, a man full of the Holy Ghost.—vii. 51 Ye stiff-necked, ye do always resist the Holy Ghost.—55 Stephen, being full of the Holy Ghost, looked up stedfastly into heaven.—ix. 17 That thou mightest receive thy sight, and be filled with the Holy Ghost.—x. 38 God anointed Jesus with the Holy Ghost.—44 While they yet spake the Holy Ghost fell on all them who heard the word.—45 Peter astonished because that on the Gentiles, also, was poured the gift of the Holy Ghost.—47 Can any man forbid water, that these should not be baptized which have received the Holy Ghost.—xi. 24 Barnabas a good man full of the Holy Ghost.—xii. 12 The Holy Ghost said separate me Barnabas and Saul.—9 Paul, filled with the Holy Ghost, set his eyes on Elymas the sorcerer.—xvi. 6 Forbidden of the Holy Ghost to preach in Asia.—xix. 2 Not so much as heard whether there be any Holy Ghost.—xx. 28 Take heed unto yourselves and flock, over which the Holy Ghost has made you overseers.—xxi. 11 Agabus took Paul's girdle and bound him, and said, Thus saith the Holy Ghost.—xxviii. 25 Well spake the Holy Ghost by Esaias.—*Rom.* v. 5 The love of God shed abroad in our hearts by the Holy Ghost.—ix. 1 Paul's conscience bearing witness in the Holy Ghost.—xiv. 17 The kingdom of God is joy in the Holy Ghost.—xv. 13 Abound in hope, through the power of the Holy Ghost.—16 Sanctified by the Holy Ghost.—1 *Cor.* ii. 13 Not in words of man's wisdom, but which the Holy Ghost teacheth.—vi. 19 Your body is the temple of the Holy Ghost.—xii. 3 No man can say that Jesus is the Lord, but by the Holy Ghost.—2 *Cor.* xiii. 14 Communion of the Holy Ghost.—1 *Thess.* i. 5 Our Gospel

came in power and in the Holy Ghost.—6 Received the word with joy and the Holy Ghost.—2 *Tim.* i. 14 That good thing committed unto thee, keep by the Holy Ghost.—*Titus* iii. 5 Saved us, by renewing of the Holy Ghost.—*Heb.* ii. 4 Bearing witness with gifts of the Holy Ghost.—iii. 7 The Holy Ghost saith, To-day if ye will hear his voice.—vi. 4 Made partakers of the Holy Ghost.—ix. 8 Holy Ghost signifying, that the way into the holiest, &c.—x. 15 The Holy Ghost also a witness to us.—1 *Peter* i. 12 The Holy Ghost sent down from heaven.—1 *John* v. 7 Father, Word, and Holy Ghost.—*Jude* 20 Praying in the Holy Ghost.—*Mark* iii. 29 Blasphemy against the Holy Ghost never forgiven. [*See Luke* xii. 10, and *Matt.* xii. 31, 32.]

Gen. i. 2 And the Spirit of God moved upon the waters.—vi. 3 My Spirit shall not always strive with man.—xli. 38 Joseph, a man in whom is the Spirit of God.—*Exod.* xxxi. 1 to 11; xxxv. 33 to 35 The Lord by His Spirit inspired Bezaleel and Aholiab with great skill in all manner of workmanship.—[*See also* xxviii.]—*Num.* xi. 16, 17 The Lord told Moses that He would take of the Spirit which was upon him and put it upon the seventy Elders.—25 He came down in a cloud and took of the Spirit that was on Moses and gave it to the seventy Elders.—26 Eldad and Medad remained in the camp; the Spirit rested upon them and they prophesied.—29 Moses wished that all the Lord's people were Prophets, and that He would put His Spirit into them.—xxiv. 2 The Spirit of the Lord came upon Balaam.—xxvii. 18 Take thee Joshua, a man in whom is the Spirit.—*Deut.* xxxiv. 9 Joshua was full of the Spirit of wisdom, for Moses had laid his hands upon him.—1 *Sam.* x. 10 The Spirit of God came upon Saul and he prophesied.—2 *Kings* ii. 9, 15 The Spirit of Elijah rested on Elisha.—16 Lest the Spirit of the Lord hath taken him upon a mountain.—1 *Chron.* xii. 18 The Spirit came upon Amasai.—2 *Chron.* xv. 1 And the Spirit of God came upon Azariah.—*Neh.* ix. 20 Thou gavest thy good Spirit to instruct them.—30 God, for many years, testified against Israel by His Spirit.—*Job* xxvi. 13 By His Spirit He hath garnished the heavens.—xxvii. 3 The Spirit of God is in my nostrils.—xxxii. 8 There is a Spirit in man and the inspiration of the Almighty giveth them understanding.—18 I am full of matter, the Spirit within me constraineth me.—xxxiii. 4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.—xxxiv. 14, 15 If He gather unto Himself His Spirit and breath

all flesh shall perish.—*Psal.* li. 10 Renew a right Spirit within me.—12 Uphold me with thy free Spirit.—*oiv.* 30 Thou sendest forth thy Spirit.—*cxxxix.* 7 Whither shall I go from thy Spirit.—*cxliii.* 10 Thy Spirit is good.—*Isa.* xi. 2 And the Spirit of the Lord shall rest upon him.—*xxxii.* 15 Until the Spirit be poured upon us from on high.—*xliv.* 3 I will pour my Spirit upon thy seed.—*xlvi.* 16 The Lord God and His Spirit hath sent me.—*lix.* 21 My spirit shall not depart out of thy mouth, nor out of the mouth of thy seed.—*lxi.* 1 The Spirit of the Lord is upon me.—*Ezek.* i. 12, 20, 21—*ii.* 2 And the Spirit entered into me.—*iii.* 12 Then the Spirit took me up, &c.—24 Then the Spirit entered into me and set me upon my feet.—*viii.* 3 The Spirit lifted me up between the earth and the heaven.—*xi.* 1 Moreover the Spirit lifted me up.—5 And the Spirit of the Lord fell upon me, &c.—19 I will put a new Spirit within you.—24 The Spirit took me up, and brought me in vision by the Spirit of God into Chaldea, to them of the captivity.—*Dan.* iv. 8; v. 13 In whom is the Spirit of the Holy Gods.—*vi.* 3 Daniel was preferred because an excellent spirit was in him.—*Micah* ii. 7 Is the Spirit of the Lord straitened? *Zech.* vii. 12 The words which the Lord of hosts hath sent in His Spirit by the former Prophets.—*Matt.* iv. 1; *Mark* i. 12; *Luke* iv. 1 Then was Jesus led of the Spirit into the wilderness.—*Matt.* xii. 18 I will put my Spirit upon him.—28 If I cast out devils by the Spirit of God.—*Luke* i. 17 He shall go before him in the Spirit and power of Elias.—*iv.* 14 Jesus returned in the power of the Spirit into Galilee.—*John* iii. 5 Born of water and Spirit.—6 That which is born of the Spirit is Spirit.—8 So is every one that is born of the Spirit.—34 God giveth not the Spirit by measure unto him.—*vi.* 63 It is the Spirit that quickeneth; the words which I speak they are Spirit.—*Acts* vi. 10 They were not able to resist the Spirit by which he spake.—*viii.* 29 Then the Spirit said unto Philip.—39 The Spirit of the Lord caught away Philip.—*xi.* 28 Agabus signified by the Spirit that there should be great dearth.—*xvi.* 7 The Spirit suffered them not.—*xxi.* 4 Who said to Paul through the Spirit.—*Rom.* i. 4 The Spirit of holiness.—11 I long to see you that I may impart some Spiritual gift.—*ii.* 29 In the Spirit and not in the letter.—*viii.* 1 Walk not after the flesh but after the Spirit.—2 For the law of the Spirit of life.—5 They that are after the Spirit the things of the Spirit.—9 If the Spirit of God dwell in you ye are not in the flesh but in the

Spirit.—10 But the Spirit is life.—11 God shall also quicken your mortal bodies by His Spirit.—13 Through the Spirit mortify the deeds of the body.—14, 15, 16 As many as are led by the Spirit of God are the sons of God; they receive the Spirit of adoption.—23 First fruits of the Spirit.—26, 27 The Spirit helps our infirmities and makes intercession for us.—xv. 30 For the love of the Spirit.—1 *Cor.* ii. 4 Not with enticing words but in demonstration of the Spirit.—10 God hath revealed them to us by His Spirit.—11 No man knoweth the things of God but by His Spirit.—12 We have not received the spirit of the world but the Spirit of God.—13 Which the Holy Ghost teacheth comparing Spiritual things with Spiritual.—14 The natural man receiveth not the things of the Spirit of God.—15 The spiritual man judgeth all things, but is judged of no man.—vi. 11 Ye are justified in the name of the Lord Jesus and by the Spirit of our God.—xiv. 1 Follow after charity and desire Spiritual gifts, but rather that ye prophesy.—[*See the whole of this chapter, also xii. and xiii.*] xv. 45 The last Adam was made a quickening Spirit.—2 *Cor.* iii. 3 Written not with ink, but with the Spirit of the living God.—6 The letter killeth, but the Spirit giveth life.—17 Where the Spirit of the Lord is, there is liberty.—18 Changed from glory to glory by the Spirit of the Lord.—iv. 13 Having the same Spirit of faith.—xii. 18 Walk we not in the same Spirit.

Gal. iii. 2 Receive ye the Spirit by the works of the law or by faith.—3 Having begun in the Spirit are ye made perfect by the flesh.—5 He that ministereth to you the Spirit, and worketh miracles, &c.—iv. 6 God hath sent forth the Spirit of His Son into your hearts.—29 The world persecute that which is born after the Spirit.—v. 5 We through the Spirit wait for the hope of righteousness.—16 Walk in the Spirit.—17 The Spirit contendeth against the flesh.—18 If ye are led by the Spirit ye are not under the law.—22 The fruit of the Spirit is love, joy, &c.—25 If we live in the Spirit let us walk in the Spirit.—vi. 8 He that soweth to the Spirit, shall of the Spirit reap life everlasting.—*Eph.* i. 3 Who hath blessed us with Spiritual blessings.—13 Holy Spirit of promise.—17 May the Father give you the Spirit of wisdom and revelation.—ii. 18 Through him we have access by one Spirit unto the Father.—22 Ye are also builded together, an habitation of God through the Spirit.—iii. 5 Revealed unto *His holy Apostles and Prophets by the Spirit.*—16 Strength-

ened in the inner man by His Spirit.—iv. 30 Grieve not the Holy Spirit of God.—v. 9 The fruit of the Spirit is in all goodness, righteousness, and truth.—18 Be not drunk with wine, but be filled with the Spirit.—vi. 17 The sword of the Spirit.—18 Supplication in the Spirit.—*Phil.* i. 19 And the supply of the Spirit of Jesus Christ.—27 Stand fast in one Spirit.—ii. 1 Fellowship of the Spirit.—iii. 3 Which worship God in the Spirit.—*Col.* i. 8 Declared unto us your love in the Spirit.—1 *Thess.* v. 19, 20 Quench not the Spirit. Despise not prophecyings.—2 *Thess.* ii. 8 Consume with the Spirit of His mouth.—13 Through sanctification of the Spirit.—1 *Tim.* iii. 16 God was manifest in the flesh, justified in the Spirit.—iv. 1 Now the Spirit speaketh expressly that in the latter times, &c.—12 Be thou an example in Spirit, &c.—1 *Peter* i. 2 Sanctification of the Spirit.—11 The Spirit of Christ which was in them.—22 Obeying the truth through the Spirit.—iii. 18, 19 Put to death in the flesh, quickened by the Spirit; by which he preached unto the spirits in prison.—iv. 6 Judged according to men in the flesh, but live according to God in the Spirit.—14 The Spirit of glory and of God rested upon you.—1 *John* iii. 24 Hereby we know that He abideth in us, by the Spirit which He hath given us.—iv. 2 Hereby know ye the Spirit of God.—6 Hereby know we the Spirit of truth.—13 Hereby know we that we dwell in Him and He in us, because He hath given us His Spirit.—v. 6 And it is the Spirit that beareth witness because the Spirit is truth.—8 There are three witnesses on earth, the Spirit, the water, and the blood.—*Jude* 19 Sensual, having not the Spirit.—*Rev.* i. 10 I was in the Spirit.—ii. 7 He that hath an ear, let him hear what the Spirit saith unto the Churches.—iv. 2 And immediately I was in the Spirit.—xi. 11 The Spirit of life from God entered into them.—xvii. 3 He carried me away in the Spirit.—xix. 10 The testimony of Jesus is the Spirit of prophecy.—xxii. 17 The Spirit and the bride say, come.

Book of Mormon.

Nephi v. 8 The Father beareth record of me, and the Holy Ghost beareth record of the Father and me. . . . Whoso believeth in me, believeth in the Father also, and unto him will the Father bear record of me; for He will visit him with fire, and with the Holy Ghost. And thus will the Father bear record of me, and the Holy Ghost will bear record unto him of the Father and me; for the Father,

and I, and the Holy Ghost are one. [*See 2 Nephi xiii. 4, 6; Nephi v. 8; Ether v. 4.*]

Moroni x. 1 To one is given by the Spirit of God, that he may teach the word of wisdom; and to another, that he may teach the word of knowledge by the same Spirit; and to another, exceeding great faith; and to another, the gifts of healing by the same Spirit. And again, to another, that he may work mighty miracles; and again, to another, that he may prophesy concerning all things; and again, to another, the beholding of angels and ministering spirits; and again to another, all kinds of tongues; and again to another, the interpretation of languages and of divers kinds of tongues. And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will. And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ. And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, to-day, and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men.

Moroni ii. 1 The words of Christ, which he spake unto his disciples, the Twelve whom he had chosen, as he laid his hands upon them. And he called them by name, saying, Ye shall call on the Father in my name, in mighty prayer; and after ye have done this, ye shall have power that on him whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine Apostles. Now Christ spake these words unto them at the time of his first appearing; and the multitude heard it not, but the disciples heard it; and on as many as they laid their hands, fell the Holy Ghost.

Nephi viii. 10 And it came to pass that when Jesus had made an end of these sayings, he touched with his hand the disciples whom he had chosen, one by one, even until he had touched them all, and spake unto them as he touched them; and the multitude heard not the words which he spake, therefore they did not bear record; but the disciples bear record that he gave them power to give the Holy Spirit.

Nephi xiii. 3 Your joy shall be full, even as the Father hath given me fulness of joy; and ye shall be even as I am, and I am even as the Father: and the Father and I are one; and the Holy Ghost beareth record of the Father and me; and

the Father giveth the Holy Ghost unto the children of men, because of me.

4 And it came to pass that when Jesus had spoken these words, he touched every one of them with his finger.

Alma xvi. 17 Now it came to pass that when Alma had said these words, that he clapped his hands upon all them who were with him. And behold, as he clapped his hands upon them, they were filled with the Holy Ghost.

Alma vi. 8 And Alma went forth, and also Amulek, among the people, to declare the words of God unto them; and they were filled with the Holy Ghost; and they had power given unto them, insomuch that they could not be confined in dungeons; neither were it possible that any man could slay them; nevertheless they did not exercise their power until they were bound in bands and cast into prison. Now, this was done that the Lord might show forth His power in them.

9 And it came to pass that, they went forth and began to preach and to prophesy unto the people, according to the Spirit and power which the Lord had given them.

2 *Nephi* xv. 1 When a man speaketh by the power of the Holy Ghost, the power of the Holy Ghost carrieth it unto the hearts of the children of men. But behold, there are many that harden their hearts against the Holy Spirit, that it hath no place in them.

Nephi xii. 3 Wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost. Yea, wo be unto him that saith, we have received, and we need no more. [*See the first 8 Pars. of the same chap.*]

Moroni x. 2 And now I speak unto all the ends of the earth that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief. And wo be unto the children of men, if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God. And wo unto them who shall do these things away and die, for they die in their sins, and they cannot be saved in the kingdom of God; and I speak it according to the words of Christ, and I lie not. [*See vii. 4; and Nephi xiii 6.*]

Alma xix. 1 Thou shouldst have tended to the ministry wherewith thou wast entrusted. Know ye not, my son, that these things are an abomination in the sight of the Lord;

yea, most abominable above all things, save it be the shedding of innocent blood, or denying the Holy Ghost? For behold, if ye deny the Holy Ghost when it once has had place in you, and ye know that ye deny it, behold, this is a sin which is unpardonable; yea, and whosoever murdereth against the light and knowledge of God, it is not easy for him to obtain forgiveness; yea, I say unto you, my son, that it is not easy for him to obtain a forgiveness. [*See 2 Nephi* xiii. 3; *Mosiah* i. 11.]

1 *Nephi* i. 17 Nephi making known unto his brother Sam what the Lord had manifested by His Spirit.—iii. 41 The Holy Ghost to be given in the last days.—v. 26 Nephi full of the Spirit of God.—vi. 4 Isaiah sent by God and His Spirit.—vii. 1 By the Spirit all things are made known unto the Prophets.—2 *Nephi* i. 1 Lehi prophesying according to the workings of the Spirit.—4 It was not Nephi who reproved his brethren, but the Spirit of the Lord within him.—5 The Spirit the same yesterday, to-day, and forever.—6 Messiah to lay down his life and take it up again by the Spirit.—9 Lehi exhorting his sons to choose eternal life according to the will of the Holy Spirit.—ii. 1 The Messiah to be made manifest in the Spirit of power.—iii. 4 According to the Spirit of the Lord that was in him.—xii. 3 Wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God and gift of the Holy Ghost.—4 Cursed is he that putteth his trust in man, &c., save their precepts be given by the power of the Holy Ghost.—xiii. 2 The Holy Ghost to descend upon Jesus in the form of a dove. Jesus telling Nephi that to those who are baptized in his name the Father will give the Holy Ghost. Then cometh the baptism of fire and the Holy Ghost. [*See Par. 3 and 4.*] 6 The Father, Son, and Holy Ghost are one God.—xiv. 1 I said unto you after ye had received the Holy Ghost ye could speak with tongues of angels. How could ye speak with tongues of angels save by the Holy Ghost. Angels speak by the power of the Holy Ghost. If ye enter in by the way and receive the Holy Ghost, it will show you all things what ye should know.—3 The Spirit of God teaches a man to pray; evil spirits teach him not to pray.—*Jacob* iii. 6 Jacob perceives by the Spirit that the Jews would reject the stone upon which they might build.—iv. 1 Will ye deny the power of God, and the gift of the Holy Ghost, and make a mock of the plan of redemption.—v. 3, 5 Sherem tempts Jacob to shew a sign by the power of

the Holy Ghost; a judgment falls upon him and he dies confessing its power, &c.—*Jarom* i. 2 Those who are not stiffnecked and have faith, have communion with the Holy Spirit.—*Mosiah* i. 15 Mosiah yields to the enticings of the Holy Spirit.—ii. 2 The Spirit came upon them and they were filled with joy, having received a remission of their sins.—iii. 1 We know of their truth through the manifestations of His Spirit, &c., were it expedient, could prophesy of all things.—ix. 8 Alma, being about to baptize Helam, cries unto the Lord to pour out His Spirit, &c.—9 That they might wax strong in the Spirit, having the knowledge of God.—xi. 22 Alma's son is born of the Spirit.—*Alma* i. 18 Men reap eternal happiness or misery according to the spirit which they obey.—ii. 5 Alma by the Spirit appointed a Chief Judge from among the Elders.—iii. 3 Have ye Spiritually been born of God.—6 The Lord God hath made them manifest unto me by His Holy Spirit, and this is the Spirit of revelation which is in me.—7 The Spirit saith, Repent all ye ends of the earth. Sanctified by the Holy Spirit.—v. 2 The Virgin Mary to be overshadowed and to conceive by the power of the Holy Ghost. The Spirit knoweth all things.—3 The Spirit saith, If ye are not born again ye cannot enter the kingdom of heaven. Have eternal life according to the testimony of the Spirit. By the manifestation of the Spirit.—5 According to the Spirit which testifieth in me.—vi. 4 Alma laboured much in the Spirit, &c.—7 According to the Spirit of revelation and prophecy.—vii. 2 Alma telling the Nephites that if they lived in iniquity, after having so many gifts of the Holy Ghost, the voice of the Lord, the ministering of angels, the Spirit of revelation, &c. God would let the Lamanites destroy them.—viii. 9 I shall say nothing which is contrary to the Spirit.—10 The Father, Son, and Spirit one eternal God.—ix. 2 The power given them to know all things by the Spirit of prophecy.—x. 1 Having been sanctified by the Holy Ghost they looked upon sin with abhorrence.—3 Spirit of prophecy.—4 Be led by the Holy Spirit.—xii. 1 They had the Spirit of prophecy and of revelation, and they taught by the power and authority of God.—2, 3 The sons of Mosiah through fasting and prayer obtained the Spirit in the wilderness.—14 Ammon telling king Lamoni that he was called by the Holy Spirit to teach the people of Lamoni; that that Spirit dwelt in him, and gave him knowledge and power.—17 The Spirit of the Lord poured out upon the

Lamanites according to the prayer of Ammon.—xiii. 3 Aaron and his brethren preaching among the Lamanites whithersoever the Spirit led them.—5 Aaron led by the Spirit to the house of Lamoni's father.—6 The old king is troubled concerning the Spirit.—8 He asks what he must do to be born again and to receive the Spirit.—xiv. 2 Ammon and his brethren preaching by the Spirit of revelation and prophecy, God working miracles in them.—13 The Anti-Nephi-Lehites relying upon the Spirit of prophecy.—xvi. 23 If you do not resist the Spirit of the Lord it will begin to swell within your breasts, and enlarge the soul.—31 Contend no more against the Holy Ghost.—xvii. 3 Born of God and filled with the Holy Ghost.—xix. 2 The Spirit of the Lord said unto Alma, command thy children to do good.—6 The spirits of the wicked have no part nor portion of the Spirit of the Lord.—xx. 1 The Spirit of prophecy and revelation.—xxi. 3 The saying went abroad in the Church that Alma was taken up by the Spirit, or buried by the hand of the Lord, even as Moses.—xxviii. 2 Conduct the war according to the Spirit of the Lord.—*Helaman* ii. 31 God began to withdraw His Spirit from the Nephites, and to pour it out upon the Lamanites.—*Nephi* v. 8, 9 Baptize in the name of the Father, Son, and Holy Ghost, who are one God. Baptism by fire and the Holy Ghost.—vii. 2 Jesus would not manifest himself unto the Gentiles except by the Holy Ghost.—3 If my people at Jerusalem do not ask the Father and receive a knowledge of you by the Holy Ghost, &c.—4 Blessed are the Gentiles because of their belief in me and of the Holy Ghost.—ix. 2 And they desired that the Holy Ghost should be given them; and when they came up out of the water, the Holy Ghost fell upon them, and they were baptized with fire and the Holy Ghost.—3 Jesus thanks the Father that He had given his disciples the Holy Ghost, and prays for it to rest on all who should believe on their words.—7 When the multitude had eaten and drunk, they were filled with the Spirit, &c.—9 The Father fulfilleth the covenant that in Abraham and his seed all the kindreds of the earth should be blessed, by pouring out of the Holy Ghost through Christ upon the Gentiles.—11 And when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, &c.—xii. 2. As many as were baptized in the name of Jesus were filled with the Holy Ghost.—[*See* xiii. 4; and *Nephi Son of Nephi* i. 1.]—4 Sanctified by the recep-

tion of the Holy Ghost.—*Nephi* (the Son) i. 11 Ammaron being constrained by the Holy Ghost hid up the records.

Mormon i. 2 There was no gifts from the Lord and the Holy Ghost did not come upon any because of their wickedness and unbelief.—9 The Spirit manifested unto Mormon that the Apostles of Jesus shall judge the twelve tribes of Israel.

—*Ether* i. 5 The Spirit will not always strive with man.—

v. 1 Ether could not be restrained because the Spirit of the Lord was in him. It was the faith of Nephi and Lehi that wrought the change upon the Lamanites, that they were baptized with fire and the Holy Ghost.—2 The people of Jared could write but little, but were powerful in speech by the Holy Ghost.—*Moroni* iii. 1 The Elders ordained Priests and Teachers by the power of the Holy Ghost.—iv. 1 That they may always have his Spirit to be with them.—[*See* v. 1]

—vi. 1 The meetings were conducted by the Church according to the workings of the Spirit and the power of the Holy Ghost.—vii. 3 That the Holy Ghost may have place in their hearts according to the power thereof.—viii. 2, 3 The Holy Ghost manifested to Moroni that circumcision was done away, and that it was a solemn mockery to baptize little children.—3 Moroni feared that the Spirit of the Lord had ceased to strive with the Nephites.

Doctrine and Covenants.

Lec. on Faith, Sec. ii. 25 And further, that no sooner was the plan of redemption revealed to man, and he began to call upon God, than the Holy Spirit was given, bearing record of the Father and the Son.

Sec. v. 2 And he being the Only Begotten of the Father, full of grace and truth, and having overcome, received a fulness of the glory of the Father—possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son, and these three are one; or, in other words, these three constitute the great, matchless; governing, and supreme power over all things; by whom all things were created and made, that were created and made, and these three constitute the Godhead, and are one; the Father and the Son possessing the same mind, the same wisdom, glory, power, and fulness—filling all in all; the Son being filled with the fulness of the mind, glory, and power; or, in other words, the Spirit, glory, and power of the Father—possessing all knowledge, and glory, and the same kingdom—sitting at the right hand of power, in the express

image and likeness of the Father, a mediator for man—being filled with the fulness of the mind of the Father; or, in other words, the Spirit of the Father, which Spirit is shed forth upon all who believe on his name and keep his commandments.

Sec. xxii. 1 And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost, and whatsoever they shall speak, when moved upon by the Holy Ghost, shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation.

Sec. xcii. 3 We, Joseph Smith, jun., and Sidney Rigdon, being in the Spirit on the sixteenth of February, in the year of our Lord, one thousand eight hundred and thirty-two. By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God—even those things which were from the beginning before the world was, which were ordained of the Father, through His Only Begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record. [*See context.*]

Sec. ii. 6 The holy Scriptures, or revelations of God, which shall come hereafter by the gift and power of the Holy Ghost.—9 The Elders to conduct meetings as they are led by the Holy Ghost.—12 Men ordained to offices in the Priesthood by the power of the Holy Ghost.—iv. 10 Those who are baptized for the remission of sins, shall receive the Holy Ghost.—xvi. 5 It is given to some by the Holy Ghost, to know that Jesus Christ is the Son of God.—6 To some it is given by the Holy Ghost to know the differences of administration and the diversities of operation whether they be of God.—8 He that asketh in the Spirit shall receive in the Spirit.—xxxii. 3 Believers shall have the manifestation of the Spirit.—xxxiv. 2 This is the Spirit of revelation.—xxxvii. 9 Appeal unto the Spirit.—11 Deny not the Spirit of revelation.—xxxix. 4 Ask the Father, and He will give you the Spirit. lxxii. 5 As the Spirit of the living God commands.—lxxxiii. 4 The Spirit of truth is God.—xcii. 5 Sealing power of the Holy Spirit.

Journal of Discourses.

Vol. i. p. 50 The Holy Ghost is the Spirit of the Lord, and issues forth from Himself, and may properly be called

God's minister to execute His will in immensity; being called to govern by His influence and power; but *He* is not a person of tabernacle as we are, and as our Father in Heaven and Jesus Christ are.—*Brigham Young*.

Page 241 The Holy Ghost takes of the Father, and of the Son, and shows it to the disciples. It shows them things past, present, and to come. It opens the vision of the mind, unlocks the treasures of wisdom, and they begin to understand the things of God; their minds are exalted on high; their conceptions of God and His creations are dignified, and "Hallelujah to God and the Lamb in the highest," is the constant language of their hearts. They comprehend themselves and the great object of their existence. They also comprehend the designs of the wicked one, and the designs of those who serve him; they comprehend the designs of the Almighty in forming the earth, and mankind upon it, and the ultimate purpose of all His creations. It leads them to drink at the fountain of eternal wisdom, justice, and truth; they grow in grace, and in the knowledge of the truth as it is in Jesus Christ, until they see as they are seen, and know as they are known.—*Ibid*.

Vol. ii. p. 221 When we go forth as the servants of God, we are dictated by the Holy Ghost, and the Holy Ghost will speak the truth, and that is the word of God, it is the revelations of Jesus Christ, and it is the voice of God.—*Heber C. Kimball*.

Vol. i. p. 262 All nations have a right to the gift of the Holy Ghost.—*p. 331* The earth will be regenerated by the Holy Ghost.—*Vol. ii. p. 236* Men must depend on God for the Holy Ghost when ministering in His name.—*p. 338* The Spirit maketh intercession.—*p. 339* Omnipresence of the Spirit.—*p. 340* The powerful agency of the Spirit.

Vol. iii. p. 7 Truth is deposited in the mind by the Holy Ghost.—*p. 11* The Holy Ghost leads men to understand truth.—*p. 102* The Holy Ghost teaches all things.—*p. 103* The Spirit can shew every particle of the earth.

¶ Pearl of Great Price.

Page 2 And it came to pass when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water: and thus he was baptized, and the Spirit of God descended upon him; and

thus he was born of the Spirit, and he became quickened in the inner man: And he heard a voice out of heaven, saying, Thou art baptized with fire, and with the Holy Ghost. And Enoch beheld angels descending out of heaven, bearing testimony of the Father, and Son; and the Holy Spirit fell on many, and they were caught up by the powers of heaven into Zion.

Page 9 He lifted up his eyes unto heaven, being filled with the Holy Ghost, which beareth record of the Father and the Son; and calling on the name of God, he beheld His glory again.

And it came to pass, as Moses' voice was still speaking, he cast his eyes, and beheld the earth, yea, even all the face of it, there was not a particle of it which he did not behold, describing it by the Spirit of God. And he beheld also the inhabitants thereof, and there was not a soul which he beheld not, and he discerned them by the Spirit of God; and their numbers were great, even numberless as the sand upon the sea shore. And he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof.

Page 2 Men justified by the Spirit.—*p. 3* The Holy Spirit bears record of the Father and Son.—*p. 15* God calls upon men by the Holy Ghost everywhere.—*p. 17* The Holy Ghost makes all things manifest.—*p. 25* The Spirit of the Gods was brooding upon the face of the waters.—*p. 48* Prophecy by the Spirit.—*p. 54* Father, Son, and Holy Ghost are one God. The Holy Ghost beareth record of the Father and the Son.

History of Joseph Smith.

May 8, 1841 Those who resist the Spirit of God are sure to go into temptation.

June 15, 1842 We believe that the Holy Ghost is imparted by the laying on of the hands of those having authority, and that the gift of tongues, and also the gift of prophecy are obtained through that medium.

March 20, 1842 There is a difference between the Holy Ghost and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the Gospel; but he could not receive the gift of the Holy Ghost until after he was baptized. [See *O. Spencer's Letters to W. Crowell*, Number v. *Treatise by O. Pratt. Mil. Star*, Vol. xii.,

p. 305. *O. Pratt's Discourse, Journal Discourses, Vol. 2, p. 334. Also Chap. iv. Series of Pamphlets on the First Principles of the Gospel, by O. Pratt.]*

THE LORD'S SUPPER.

Bible.

Matt. xxvi. 26 Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. [*See also Luke xxii. 17—21. —Mark xiv. 22—25.—John vi. 53—58.*]

1 *Cor. xi. 23* For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me,

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many are weak and sickly among you, and many sleep.

Acts ii. 46 And they continued daily in breaking bread.—*xx. 7* The disciples came together to break bread.

Book of Mormon.

Nephi viii. 6 And it came to pass that Jesus commanded his disciples that they should bring forth some bread and wine unto him. And while they were gone for bread and wine, he commanded the multitude that they should sit themselves down upon the earth. And when the disciples had come with bread and wine, he took of the bread, and break and blessed it; and he gave unto the disciples, and commanded that they should eat. And when they had eat and were filled, he commanded that they should give unto the multitude. And when the multitude had eaten and were filled, he said unto the disciples, Behold there shall one be ordained among you, and to him will I give power that he shall break bread, and bless it, and give it unto the people of my Church, unto all those who shall believe and be baptized in my name. And this shall ye always observe to do, even as I have done, even as I have broken bread, and blessed it, and gave it unto you. And this shall ye do in remembrance of my body, which I have shewn unto you. And it shall be a testimony unto the Father, that ye do always remember me. And if ye do always remember me, ye shall have my Spirit to be with you. [*See par. 7.*]

9 And now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly, to partake of my flesh and blood unworthily, when ye shall minister it, for whoso eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him; nevertheless ye shall not cast him out from among you, but ye shall minister unto him, and shall pray for him unto the Father, in my name, and if it so be that he repenteth, and is baptized in my name, then shall ye receive him, and shall minister unto him of my flesh and blood; but if he repent not, he shall not be numbered among my people, that he may not destroy my people.

Moroni vi. And the Church did meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls; and they did meet together oft to partake of bread and wine, in remembrance of the Lord Jesus; and they were strict to observe that there should be no iniquity among them; and whoso was found to commit iniquity, and three witnesses of the Church did condemn

them before the Elders; and if they repented not, and confessed not, their names were blotted out, and they were not numbered among the people of Christ; but as oft as they repented, and sought forgiveness, with real intent, they were forgiven.

Moroni iv. v. Instructions for administering the Sacrament.

Doctrine and Covenants.

Sec. ii. 2 It is expedient that the Church meet together often to partake of bread and wine, in remembrance of the Lord Jesus; and the Elder or Priest shall administer it; and after this manner shall he administer it—he shall kneel with the Church, and call upon the Father in solemn prayer. [*See context.*]

Sec. i. 1 Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful. For, behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins; wherefore, a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies: wherefore, you shall partake of none, except it is made new among you; yea, in this my Father's kingdom which shall be built upon the earth.

THE JUDGMENTS OF GOD IN THE LAST DAYS.

Bible.

Psalm ii. 4 He that sitteth in the heavens shall laugh : the Lord shall have them in derision.

5 Then shall He speak unto them in His wrath, and vex them in His sore displeasure.

Isa. xvii. 13 The nations shall rush like the rushing of many waters : but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14 And behold at eveningtide trouble ; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

xxxiv. 2 For the indignation of the Lord is upon all nations, and His fury upon all their armies : He hath utterly destroyed them, He hath delivered them to the slaughter.

3 Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.

4 And all the hosts of heaven shall be dissolved, and the heavens shall be rolled together, as a scroll : and all their host shall fall down, as the leaf felleth off from the vine, and as a falling fig from the fig tree.

8 For it is the day of the Lord's vengeance, and the year of recompence for the controversy of Zion.

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day : the smoke thereof shall go up for ever ; from generation to generation it shall lie waste ; none shall pass through it for ever and ever. [*See context.*]

Zech. xiv. 2 For I will gather all nations against Jerusalem to battle ; and the city shall be taken, and the houses rifled, and the women ravished ; and half of the city shall go

forth into captivity, and the residue of the people shall not be cut off from the city. [*See context.*]

Mal. iv. 1 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

Matt. xxiv. 29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

Mark xiii. 7 And when ye shall hear of wars and rumours of wars, be ye not troubled; for such things must needs be, but the end shall not be yet.

8 For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginning of sorrows.

Rev. vi. 12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake: and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.

Rev. xiv. 19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horses' bridles, by the space of a thousand and six hundred furlongs.

Rev. xviii. 21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with

violence shall that great city Babylon be thrown down, and shall be found no more at all.

Isa. i. 27 Zion shall be redeemed with judgments.—viii. 21 God will punish the wicked.—xviii. 6 The carcasses of the wicked shall be left to the beasts of the earth.—xxiv. 1 The Lord maketh the earth empty.—5 The earth is defiled under the inhabitants thereof.—19 The earth is utterly broken down.—[*See context.*] xxviii. 17 Judgment will I lay to the line.—xlix. 25, 26 I will feed them that oppress thee with their own flesh, and they shall drink their own blood.—lxiii. 1—8.—*Jerem.* xxv. 30—38.—*Dan.* ii. 44 The wicked kingdoms shall be broken to pieces.—*Micah* iv. 13 Zion shall beat in pieces many nations.—*Zech.* xiv. 12 This shall be the plague with which the Lord shall smite the wicked.—*Mal.* iv. 3 The wicked shall be as ashes.—*Luke* xxi. 25 Signs in the sun and moon.—26 Men's hearts shall fall them for fear.—1 *Peter* iv. 17 Judgments must first begin at the house of God.—*Rev.* ii. 23 I will kill her children with death.—viii. 7 The plague of hail, fire, and blood.—8 The sea turned into blood.—[*See context.*] ix. The plagues of the last days.—[*See also* xvi. 1—21.] xvii. Mystery Babylon.—xviii. 1—24 The fall of Babylon.—xix. 20, 21 The destruction of the beast and the false prophet.

Book of Mormon.

1 *Nephi* iii. 20 And it came to pass that I saw and bear record, that the great and spacious building was the pride of the world: and it fell; and the fall thereof was exceeding great. And the angel of the Lord spake unto me again, saying, Thus shall be the destruction of all nations, kindreds, tongues, and people, that shall fight against the twelve Apostles of the Lamb.

1 *Nephi* vii. 2 And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads; for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood.

2 *Nephi* v. 5 And they that believe not in him, shall be destroyed, both by fire, and by tempests, and by earthquakes, and by bloodsheds, and by pestilence, and by famine. And they shall know that the Lord is God, the Holy One of Israel; for shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord: Even the captives of the mighty shall be taken

away, and the prey of the terrible shall be delivered; for the Mighty God shall deliver His covenant people. For thus saith the Lord; I will contend with them that contendeth with thee, and I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine. [See context.]

2 *Nephi* xi. 10 Wherefore all those who are proud, and that do wickedly, the day that cometh shall burn them up, saith the Lord of Hosts, for they shall be as stubble; and they that kill the Prophets, and the Saints, the depths of the earth shall swallow them up, saith the Lord of Hosts, and mountains shall cover them, and whirlwinds shall carry them away, and buildings shall fall upon them, and crush them to pieces and grind them to powder; and they shall be visited with thunders and lightnings, and earthquakes, and all manner of destructions, for the fire of the anger of the Lord shall be kindled against them, and they shall be as stubble, and the day that cometh shall consume them, saith the Lord of Hosts.

16 But, behold, in the last days, or in the days of the Gentiles; yea, behold all the nations of the Gentiles, and also the Jews, both those who shall come upon this land, and those who shall be upon other lands; yea, even upon all the lands of the earth; behold, they will be drunken with iniquity, and all manner of abominations; and when that day shall come, they shall be visited by the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm and with tempest, and with the flame of devouring fire. [See context.]

1 *Nephi* vii. 3 All those that fight against Zion shall be destroyed.—iii. 44 The destruction of the wicked.—vii. 2 The Gentiles shall war among themselves.—2 *Nephi* v. 5 Those that repent and do not unite with the abominable church, shall be saved.—x. 1 The Lord will muster His hosts for battle.—2 Howl ye, for the day of the Lord is at hand.—xi. 10 Various calamities to befall the wicked.—16 In the last days all nations shall be drunken with iniquity.—xii. 1 The blood of the Saints shall cry from the ground.—2 The great and abominable church must fall.—4 Wo unto him that denieth revelation.—14 He will smite the earth with the rod of His mouth, and with the breath of His lips will He slay the wicked.—*Mosiah* viii. 8 All shall see the salvation of the Lord.—*Nephi* ix. 9 And the sword of justice shall hang over them.—xi. 1 God will come to be a swift witness against evil doers.

Doctrine and Covenants.

Sec. vii. 25 And after your testimony cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, Prepare ye, prepare ye, O inhabitants of the earth, for the judgment of our God is come.

26 And immediately there shall appear a great sign, in heaven, and all people shall see it together. And another angel shall sound his trump, saying, That great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the Saints of God, that shed their blood; her who sitteth upon many waters, and upon the islands of the sea; behold, she is the tares of the earth, she is bound in bundles, her bands are made strong, no man can loose them; therefore she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it.

Sec. x. 4 But, behold, I say unto you, that before this great day shall come, the sun shall be darkened and the moon shall be turned into blood, and the stars shall fall from heaven, and there shall be greater signs in heaven above, and in the earth beneath; and there shall be weeping and wailing among the hosts of men; and there shall be a great hailstorm sent forth to destroy the crops of the earth; and it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent? for the cup of mine indignation is full; for behold, my blood shall not cleanse them if they hear me not.

Sec. vii. 23 Desolation and abomination await the wicked.—24 The sun shall hide his face, and the moon be turned into blood.—25 All things shall be in commotion, men's hearts shall fail them for fear.—32 She is fallen who made all nations drink of her fornication.—x. 2 All the proud and all the wicked shall be as stubble.—5 Their flesh shall fall

from their bones, and their eyes from their sockets.—xi. 4 By my fire and indignation.—xii. 3 The tares will be burned.—xiv. 5 The earth shall shake, and the heavens shall tremble.—xv. 4 There shall be earthquakes and desolations in divers places.—6 And there shall be blood, fire, and vapours of smoke.—8 The wicked and the scorner shall be hewn down and thrown into the fire.—12 And the wicked shall not be in Zion.—13 Every man shall take his sword against his neighbour.—15 All nations shall be afraid.—xx. 9 I the Lord am angry with the wicked.—xxi. 5 And all the proud and all the wicked shall be as stubble.—8 All liars and hypocrites shall be proved.—lxxii. 3 The Lord curses the waters in the last days.—xcviii. 4 Mine indignation is to be poured out without measure on the nations.—ci. 1 I will pour out my wrath without measure.—cviii. 7 The presence of the Lord shall be as melting fire.—9 I have trodden the winepress alone, and have brought judgments on all people.

¶ Pearl of Great Price.

Page 7 And it came to pass that Enoch saw the days of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years; but before that day he saw great tribulations among the wicked; and he also saw the sea that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked.—*Prophecy of Enoch.*

Page 31 Behold, wheresoever the carcass is, there will the eagles be gathered together; so likewise shall mine Elect be gathered from the four quarters of the earth. And they shall hear of wars, and rumours of wars. Behold, I speak unto you for mine Elect's sake; for nation shall rise against nation; and kingdom against kingdom; there shall be famine, and pestilence, and earthquakes in divers places; and again, because iniquity shall abound, the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved.

And again, this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked; and again shall the abomination of desolation, spoken of by Daniel the Prophet, be fulfilled. And immediately after *the tribulations of those days, the Sun shall be darkened,*

and the Moon shall not give her light, and the Stars shall fall from heaven, and the powers of heaven shall be shaken; verily, I say unto you, this generation, in the which these things shall be shewn forth, shall not pass away till all I have told shall be fulfilled:—Although, the days will come, that heaven and earth shall pass away; but my words shall not pass away, but all shall be fulfilled.—*From the New Translation of 24 Matt. by Joseph Smith.*

Page 35 Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war: And it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations; that the cry of the Saints, and of the blood of the Saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen.—*Prophecy of Joseph Smith.*

Page 9 The heavens shall shake, also the earth; great tribulations shall be among the children of men. [*See O. Spencer's Letters to the Rev. W. Crowel, Number xi.; also P. P. Pratt's Voice of Warning.*]

THE RESURRECTION.

Bible.

Job xix. 25 For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth :

26 And though after my skin worms destroy this body, yet in my flesh shall I see God :

27 Whom I shall see for myself, and mine eyes shall behold, and not another ; though my reins be consumed within me.

Dan. xi. 2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

1 *Cor.* xv. 42 So also is the resurrection of the dead. It is sown in corruption ; it is raised in incorruption :

43 It is sown in dishonour ; it is raised in glory : it is sown in weakness ; it is raised in power :

44 It is sown a natural body ; it is raised a spiritual body. There is a natural body, and there is a spiritual body. [*See the whole chapter.*]

1 *Thess.* iv. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first.

Rev. xx. 6 Blessed and holy is he that hath part in the first resurrection : on such the second death hath no power, but they shall be Priests of God and of Christ, and shall reign with him a thousand years.

13 And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them.

Psalms xvi. 10 For thou wilt not leave my soul in hell.—xvii. 15 When I awake in thy likeness.—xxvi. 19 The earth shall cast out her dead.—21 The earth shall disclose her slain.—*Ezek.* xxxvii. The vision of the resurrection of the house of Israel.—*Dan.* xii. 2 And many of them that sleep in the dust shall arise.—*Hosea* xiii. 14 I will ransom them from the grave.—*Matt.* xxii. 30 In the resurrection

they neither marry nor are given in marriage.—31 But as touching the resurrection.—[*See also Mark xii. 23—27.—Luke xx. 33—38.*] *Matt. xxvii. 52* And the graves were opened.—53 And came out of the graves.—*John xi. 24* At the resurrection of the last day.—44 And he that was dead came forth.—v. 21 For the Father raiseth up the dead.—25 The dead shall hear the voice of the Son of God.—28 They that are in their graves shall come forth.—*Acts xvii. 32* And when they heard of the resurrection of the dead.—xxiv. 15 There shall be a resurrection of the dead.—*Rom. vi. 5* In the likeness of the resurrection.—viii. 11 He that raised up Christ from the dead, shall also quicken your mortal bodies.—1 *Cor. vi. 14* God will raise us up by His own power.—*Phil. iii. 21* Who shall change our vile body and make it like unto His glorious body.—*Heb. xi. 35* Women received their dead brought to life again.—*Rev. xiv. 13* Blessed are the dead which die in the Lord.

Book of Mormon.

2 *Nephi vi. 5* O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh; save it be that our knowledge shall be perfect; wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness. [*See chap. 6, par. 4.*]

Alma viii. 10 Now, there is a death which is called a temporal death: and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death; the spirit and the body shall be re-united again in its perfect form: both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost: but all things

shall be restored to its perfect frame, as it is now, or in the body.

Atma xix. 7 But this much I say, that there is a space between death and the resurrection of the body, and a state of the soul in happiness or in misery, until the time which is appointed of God that the dead shall come forth, and be reunited, both soul and body, and be brought to stand before God, and be judged according to their works; yea, this bringeth about the restoration of those things of which have been spoken by the mouths of the Prophets. The soul shall be restored to the body, and the body to the soul: yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame. And now, my son, this is the restoration of which has been spoken by the mouths of the Prophets.

Mosiah viii. 9 And if Christ had not risen from the dead, or have broken the bands of death, that the grave should have no victory, and that death should have no sting, there could have been no resurrection. But there is a resurrection, therefore the grave hath no victory, and the sting of death is swallowed up in Christ.

Atma viii. 11 This body shall be raised to immortality.—ix. 2 All shall rise from the dead.—3 Seeing there is no more corruption.—5 If there was no redemption, there could be no resurrection.—xiii. 3 Aaron preaches the resurrection.—xix. 4 Behold he bringeth to pass the resurrection of the dead.—5 There is a time appointed for the resurrection.—6 The first resurrection.—7 The resurrection at the time of Christ. The resurrection bringeth men back into the presence of God.—*Heleman* v. 6 Jesus must die, in order to bring to pass the resurrection of the dead.—*Nephi* x. 3 Many Saints should rise.—*Mormon* iv. 6 All men shall be awakened by the power of God.

Doctrine and Covenant.

Sec. vii. 4 Now, verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through Him who quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it.

6 And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it: for notwithstanding they die, they also shall rise again a spiritual body: they who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness; and they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness; and also they who are quickened by a portion of the telestial glory shall then receive of the same, even a fulness; and they who remain shall also be quickened.

27 And there shall be silence in heaven for the space of half an hour, and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled; and the Saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him. And they who have slept in their graves shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven: they are Christ's, the first fruits: they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him: and all this by the voice of the sounding of the trump of the angel of God.

Sec. x. 7 But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all.

Sec. vii. 6 The literal resurrection of the body.—20 The judgment of the spirits of men in prison.—xiv. 5 Ye Saints arise and live; ye sinners, stay and sleep.—xx. 13 The resurrection nigh at hand.—xcii. 3 They who have done good to the resurrection of the just.—4 Those whose resurrection will be deferred,—7 The last resurrection.

History of Joseph Smith.

March 20, 1842.—As concerning the resurrection, I will merely say that all men will come forth from the grave as

they lie down, whether old or young; there will not be "added one cubit to their stature," neither taken from it: all will be raised by the power of God, having spirit in their bodies and not blood. Children will be enthroned in the presence of the Father and the Lamb, with bodies of the same stature as they had on earth.—*Discourse by Joseph Smith.* [See also an Article by O. Pratt in *Seer*, Number 6 Vol. ii.; *P. P. Pratt's Voice of Warning, and Eternity of Matter.*]

THE GENERAL JUDGMENT, AND ETERNAL
REWARDS AND PUNISHMENTS.

366le.

Dan. vii. 26 But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.

xii. 1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Isa. li. 6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

lxvi. 24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

Matt. xxv. 31 When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

41 Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

2 *Thess. i. 7* And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ :

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.

Jude 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his Saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

Rev. xx. 12 And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them : and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

Psalms ix. 8 He shall judge the world in righteousness.—*Ecc. iii. 17* God shall judge the righteous and the wicked.—*xi. 9* God will bring us to judgment.—*Psalms ix. 17* The wicked shall be turned into hell.—*Mal. iii. 1* The day cometh that shall burn as an oven.—*Matt. xvi. 27* And He shall judge every man according to his works.—*Matt. xxv. 30* Cast ye out the unprofitable servant.—*xix. 28* The Son of Man shall sit on his throne, judging the twelve tribes of Israel.—*xxiv. 29* The sun and moon shall be darkened.—*31* He shall send his angels and gather his elect.—*Luke xxi. 27* And ye shall see the Son of Man come in power and great glory.—*1 Cor. iii. 13* Every man's works shall be made manifest.—*vi. 9* Know ye not the unrighteous shall not inherit the kingdom of God.—*xv. 24* Then cometh the end.—*2 Cor. v. 10* For we must all appear before the judgment seat of Christ.—*Gal. vi. 8* He that soweth to the flesh, shall of the flesh reap corruption.—*Phil. iii. 21* Who shall change our vile

body, and make it like his glorious body.—1 *Thess.* iv. 17 We who are alive shall be caught up to meet the Lord, and remain with him for ever.—[*See context.*] 2 *Thess.* ii. 12 All will be damned who believe not the truth.—*Heb.* x. 31 It is a fearful thing to fall into the hands of the living God.—1 *Pet.* iv. 17 For judgment must first begin at the house of God.

2 *Pet.* ii. 4 The angels that sinned are reserved in chains unto the judgment of the great day.—13 And they shall receive the reward of unrighteousness.—17 These are they to whom the mists of darkness are reserved for ever.—iii. 7 The heavens and the earth are reserved unto fire against the day of judgment.—10 The earth and all the works therein shall be burned up.—12 The elements shall melt with fervent heat.—*Jude* 7 Like Sodom and Gomorrah, the wicked shall suffer the vengeance of eternal fire.—13 Raging waves of the sea foaming out their own shame.—15 The Lord cometh to execute judgment.—*Rev.* iii. 5 He that overcometh shall be clothed in white raiment.—vi. 9 I saw the souls of them that were slain for the witness Jesus.—vii. 14 These are they who came through great tribulation. [*See context.*] xi. 15 The kingdoms of this world are become the kingdoms of our Lord.—18 And the nations were angry that they should be judged.—xiv. 13 Blessed are the dead which die in the Lord.—xvi. 5 Thou hast given them blood to drink.—7 True and righteous are thy judgments.—xix. 20, 21 The beast and false prophet shall be thrown into the lake which burneth with fire and brimstone.—xx. 10 And the devil that deceived them was cast into the lake of fire and brimstone.—14 And death and hell were cast into the lake of fire.—[*See context.*] xxi. 8 But the fearful and unbelieving shall have their part in the lake of fire.—xxii. 11 He that is unjust, let him be unjust still.—15 For without are sorcerers and whoremongers, and whosoever loveth and maketh a lie.

Book of Mormon.

1 *Nephi* iv. 6 For the day should come that they must be judged of their works, yea, even the works which were done by the temporal body in their days of probation; wherefore if they should die in their wickedness, they must be cast off also, as to the things which are spiritual, which are pertaining to righteousness; wherefore they must be brought to stand before God, to be judged of their works.

2 *Nephi* vi. 6 And it shall come to pass, that when all men shall have passed from this first death unto life, inasmuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel; and then cometh the judgment, and then must they be judged according to the holy judgment of God. And assuredly as the Lord liveth, for the Lord hath spoken it, and it is His eternal word, which cannot pass away, that they who are righteous, shall be righteous still, and they who are filthy, shall be filthy still; wherefore, they who are filthy are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flame ascendeth up for ever and ever, and has no end.

Mosiah viii. 9 If they be good, to the resurrection of endless life and happiness, and if they be evil, to the resurrection of endless damnation; being delivered up to the devil, who hath subjected them, which is damnation: having gone according to their own carnal wills and desires; having never called upon the Lord while the arms of mercy were extended towards them.

Alma ix. 2 But this cannot be; we must come forth and stand before Him in His glory, and in His power, and in His might, majesty, and dominion, and acknowledge to our everlasting shame, that all His judgments are just; that He is just in all His works, and that He is merciful unto the children of men, and that He hath all power to save every man that believeth on His name, and bringeth forth fruit meet for repentance.

3 And now behold I say unto you, then cometh a death, even a second death, which is a spiritual death; then is a time that whosoever dieth in his sins, as to a temporal death, shall also die a spiritual death; yea, he shall die as to things pertaining unto righteousness; then is the time when their torments shall be as a lake of fire and brimstone, whose flame ascendeth up for ever and ever; and then is the time that they shall be chained down to an everlasting destruction, according to the power and captivity of Satan; he having subjected them according to his will.

Jacob iv. 1.—The lake of fire and brimstone.—*Alma* viii. 10 Men judged according to their works.—ix. 2 The just and unjust must stand before the bar of God.—5 The *wrath of God* on the impenitent.—xvi. 26 All men shall be judged.—xix. 1 *Sin* against the Holy Ghost is unpardon-

able.—8 All men shall be judged according to their deeds.—*Heleman* iv. 9 Some shall rise to everlasting misery.—*Nephi* xii. 3 Men shall be judged according to their works.—*Mormon* i. 9 Every soul must stand before the judgment seat of Christ.—iii. 3 The Father deals out both justice and mercy.

Doctrine and Covenants.

Sec. vii. 5 And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory; and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory: he who cannot abide the law of a telestial kingdom, cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory.

Sec. x. 7 But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all. And the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father; wherefore I will say unto them, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

12 And thus did I, the Lord God, appoint unto man the days of his probation; that by his natural death he might be raised in immortality unto eternal life, even as many as would believe; and they that believe not unto eternal damnation, for they cannot be redeemed from their spiritual fall, because they repent not; for they will love darkness rather than light, and their deeds are evil, and they receive their wages of whom they list to obey.

Sec. xiv. 7 And he that liveth in righteousness shall be changed in the twinkling of an eye, and the earth shall pass away so as by fire; and the wicked shall go away into unquenchable fire, and their end no man knoweth on earth, nor ever shall know, until they come before me in judgment.

Sec. xliv. 1 Retaining all power, even to the destroying of Satan and his works at the end of the world, and the last

great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works and the deeds which he hath done. And surely every man must repent or suffer, for I, God, am endless: wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing, and gnashing of teeth, yea, to those who are found on my left hand; nevertheless it is not written that there shall be no end to this torment, but it is written endless torment.

2 Again, it is written eternal damnation; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory; wherefore I will explain unto you this mystery, for it is mete unto you to know even as mine Apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest; for, behold, the mystery of Godliness, how great is it? for, behold, I am endless, and the punishment which is given from my hand is endless punishment, for endless is my name: wherefore—

Eternal punishment is God's punishment.

Endless punishment is God's punishment.

Sec. xcii. 4 Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome and to deny the truth and defy my power—they are they who are the sons of perdition, of whom I say that it had been better for them never to have been born, for they are vessels of wrath, doomed to suffer the wrath of God with the devil and his angels in eternity; concerning whom I have said there is no forgiveness in this world nor in the world to come, having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father—having crucified him unto themselves, and put him to an open shame. These are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of His wrath. [*See the whole section.*]

Sec. vii. 4 The soul to be crowned with glory in the presence of the Father.—6 The righteous shall inherit the earth.—35 The sanctified shall not any more see death.— [*See Context.*] x. 2 The righteous shall inherit the earth.— 4 The blood of Jesus shall not cleanse those who will not

obey.—8 The wicked cannot go where Christ is.—11 Spiritual death is the death of the wicked.—xv. 7 The souls of the righteous shall live, and their redemption be perfected.—xx. 1 The Lord is able to cast both soul and body into hell.—xcii. 4 The punishment of the sons of perdition, and exaltation of those who have received the Gospel.—6 The situation of those after death who receive the Gospel in the spirit world.—7 The position of those who receive not the Gospel and deny *not* the Holy Ghost, and of those who are sorcerers, liars, &c.—cviii. 13 Those who believe not shall go away into outer darkness.

Journal of Discourses.

Vol. i. p. 93 Furthermore, if men can understand and receive it, mankind are organized to receive intelligence until they become perfect in the sphere they are appointed to fill, which is far ahead of us at present. When we use the term perfection, it applies to man in his present condition, as well as to heavenly beings. We are now, or may be, as perfect in *our sphere* as God and angels are in theirs, but the greatest intelligence in existence can continually ascend to greater heights of perfection.—*Brigham Young.*

Page 118 The rebellious will be thrown back into their native element, there to remain myriads of years before their dust will again be revived, before they will be re-organized.—*Ibid.*

Page 352 Now understand, to choose life is to choose principles that will lead you to an eternal increase, and nothing short of them will produce life in the resurrection for the faithful. Those that choose death, make choice of the path which leads to the end of their organization. The one leads to endless increase and progression, the other to the destruction of the organized being, ending in its entire decomposition into the particles that compose the native elements.—*Ibid.*

Vol. iii p. 93 How many will become thus privileged? Those who honour the Father and the Son; those who receive the Holy Ghost, and magnify their calling, and are found pure and holy; they shall be crowned in the presence of the Father and the Son. Who else? Not any body. What becomes of all the rest? Are you going to cast them down, and sink them to the bottom of the bottomless pit, to be angels to the devil? Who are his angels? No man nor woman, unless they receive the Gospel of salvation, and

then deny it, and altogether turn away from it, sacrificing to themselves the Son of God afresh. They are the only ones who will suffer the wrath of God to all eternity.

How much does it take to prepare a man, or woman, or any being to become angels to the devil, to suffer with him to all eternity? Just as much as it does to prepare a man to go into the celestial kingdom, into the presence of the Father and the Son, and to be made an heir to His kingdom, and all His glory, and be crowned with crowns of glory, immortality, and eternal lives. Now who will be damned to all eternity? Will any of the rest of mankind? No; not one of them.

The very heathen we were talking about; if they have a law, no matter who made it, and do the best they know how, they will have a glory which is beyond your imagination, by any description I might give; you cannot conceive of the least portion of the glory of God prepared for His beings, the workmanship of His hands; for these people who are seated before me, who are the sons and daughters, legitimately so, of our Father in heaven, they all sprung from Him.—*Ibid.* [*The whole of this discourse should be read.*]

History of Joseph Smith.

January 21, 1836.—Then came the voice of the Lord unto me, saying, All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die from henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works.

May 10, 1841.—If the ministers of religion had a proper understanding of eternal judgment, they would not be found attending the man who had forfeited his life by shedding innocent blood, for such characters cannot be forgiven, the prayers of all the ministers in the world cannot close the gates of hell against a murderer—unconditional election to eternal life was not taught by the Apostles.

THE APOSTACY.

3661c.

Isa. xxiv. 2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.—[*See context.*]

Dan. vi. 25 And he shall speak great words against the Most High, and shall wear out the Saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times, and the dividing of times.

viii. 23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.—[*See context.*]

1 *Tim. iv. 1* Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy, having their conscience seared with a hot iron.

2 *Pet. ii. 1* But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. [*See context.*]

Rev. xiii. 4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, say-

ing, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the Saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Dan. viii. 10 And by him the sanctuary was thrown down.—12 And it cast down the truth to the ground.—xi. 31 And he shall pollute the holy sanctuary.—36 And shall speak marvellous things against the God of gods.—*Micah* iii. 6 Therefore it shall be night. The seers shall be ashamed.—11 The priests thereof shall preach for hire.—iv. 5 Every one shall walk in the name of his God.—*Matt.* xxiv. 11 And many false prophets shall arise.—25 Iniquity shall abound.—*Acts* xx. 29 Grievous wolves shall enter, sparing not the flock.—30 Of your ownelves shall men arise, speaking perverse things.—2 *Thess.* ii. 3 Except there come a falling away first.—*Tim.* iv. 1 In the latter times some shall depart from the faith.—2 *Tim.* iii. 1 In the last days perilous times shall come.—iv. 3 They will not endure sound doctrine.—2 *Pet.* ii. 1 Who privily shall bring in damnable heresies.—*Rev.* xvi. 6 For they have shed the blood of Saints and Prophets.—xvii. 6 I saw the woman drunk with the blood of the Saints.—14 These shall make war with the Lamb.—xviii. 24 And in her was found the blood of all the Saints.

Book of Mormon.

1 *Nephi.* iii. 40 Thou seest the foundation of a great and abominable church, which is most abominable above all other churches; for behold they have taken away from the Gospel of the Lamb, many parts which are plain and most precious; and also many covenants of the Lord have they taken away; and all this have they done, that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men:

wherefore thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God; and after these plain and precious things were taken away, it goeth forth unto all the nations of the Gentiles; and after it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou hast seen with the Gentiles which have gone forth out of captivity; thou seest because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God; because of these things which are taken away out of the Gospel of the Lamb, an exceeding great many do stumble.

Nephi vii. 2 And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads, for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood. And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord.

2 *Nephi*. xii. 1 Yea, and there shall be many which shall teach after this manner, false and vain, and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark; and the blood of the Saints shall cry from the ground against them. Yea, they have all gone out of the way; they have become corrupted. Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted, and their churches are lifted up; because of pride they are puffed up. They rob the poor because of their fine sanctuaries: they rob the poor because of their fine clothing; and they persecute the meek, and the poor in heart; because in their pride they are puffed up. They wear stiff necks and high heads; yea, and because of pride and wickedness, and abominations, and whoredoms, they have all gone astray, save it be a few, who are the humble followers of Christ; nevertheless they are led, that in many instances they do err, because they are taught by the precepts of men.

1 *Nephi* iii. 44 The great and abominable church founded by the devil.—51 All nations belong to the mother of abo-

minations.—2 *Nephi xi. 13* They seek to destroy the things of God.—14 They shall preach up their own wisdom.—15 Has the Lord commanded any to dissent from His Church.—16 In the last days all on the American Continent shall be drunken with iniquity.—xii. 1 They shall teach with their learning, and with their utterance deny the Holy Ghost.—3 Yea, they are grasped with death and hell.—*Mormon i. 2* The beginning of apostacy on the American Continent. The day of grace was passed.—6 But now they are driven about by Satan, as chaff is driven by the wind.

Doctrine and Covenants.

Sec. iv. 4 The whole world lieth in sin, and groaneth under darkness and under the bondage of sin; and by this you may know they are under the bondage of sin, because they come not unto me; for whoso cometh not unto me is under the bondage of sin; and whoso receiveth not my voice is not acquainted with my voice, and is not of me; and by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now.

Sec. iv. 1 For verily, verily, I say unto you, that ye are called to lift up your voices as with the sound of a trumpet, to declare my Gospel unto a crooked and a perverse generation: for, behold, the field is white already to harvest; and it is the eleventh hour, and for the last time that I shall call labourers into my vineyard. And my vineyard has become corrupted every whit: and there is none which doeth good save it be a few; and they err in many instances, because of priestcrafts, all having corrupt minds.

Pearl of Great Price.

Page 6 And the Lord said unto Enoch, as I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you concerning the children of Noah: and the day shall come that the earth shall rest, but before that day shall the heavens be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men.—[*See O. Spencer's Letters to Rev. W. Crowel, Number 6. P. P. Pratt's Key to Theology, Chapters ii. iii. O. Pratt's Divine Authenticity of the Book of Mormon, Numbers 1, 2, 3. J. Taylor's Gov. of God.*]

RESTORATION OF THE GOSPEL, AND ESTABLISHMENT OF THE KINGDOM OF GOD IN THE LAST DAYS.

Bible.

Rev. xiv. 6 I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying, with a loud voice, Fear God, and give glory to Him, for the hour of His judgment is come, and worship Him that made heaven and earth, and the sea, and the fountains of water.

Dan. vii. 27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.

Acts ii. 17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.

Rom. xi. 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this is my covenant unto them, when I shall take away their sins.

Isa. xi. 10 And in that day there shall be a root which shall stand for an ensign.—xxviii, 21 The Lord shall rise to

do His strange act.—*Jer.* xxxiii. 4 The Lord will set up shepherds.—*Ezek.* xxxiv. 25 And I will make a covenant of peace with them.—*Isa.* xl. 1 Comfort ye, comfort ye my people.—*Dan.* ii. 34 A stone cut out of the mountain without hands.—44 In the days of these kings shall the God of heaven set up a kingdom.—vii. 14 And there was given him a kingdom, dominion, and glory.—18 But the Saints of the Most High shall possess the kingdom.—22 The time came that the Saints possessed the kingdom.—27 The kingdom and dominion shall be given to the Saints.—*Matt.* xxiv. 14. And this Gospel shall be preached to all nations.

Doctrine and Covenants.

Sec. i. 3 And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be Apostles, and especial witnesses of my name, and bear the keys of your ministry, and of the same things which I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the Gospel for the last times; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth: and also with all those whom my Father hath given me out of the world.—[*See context and par.* 2.]

Sec. iv. 15. Behold, I send you to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. And whoso receiveth you, there I will be also, for I will go before your face: I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up.

Sec. xi. 4 I have sent forth the fulness of my Gospel by the hand of my servant Joseph; and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming.

Sec. xv. 2 And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people and for the Gentiles to seek to it, and to be a messenger before my face, to prepare the way before me.

Sec. xxiv. 1 The keys of the kingdom of God are committed unto man on the earth, and from thence shall the Gospel roll forth unto the ends of the earth, as the stone which is

cut out of the mountain without hands shall roll forth until it has filled the whole earth.

History of Joseph Smith.

While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, "*Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion, for the remission of sins: and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.*" He said, this Aaronic Priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.—[See context,]

GATHERING OF ISRAEL IN THE LAST DAYS.

Bible.

Isa. ii. 2 And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.

8 And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

v. 26 And He will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly.

xi. 10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious.

11 And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. [*See context.*]

Jer. xxxi. 8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together: a great company shall return thither.

9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.

Ezek. xx. 8 And I will bring you out from the people, and

will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

Psalm l. 5 Gather unto me my Saints—cii. 22 When the people and nations are gathered together to serve the Lord.

Isa. xviii. 3—7 See ye when He lifteth up an ensign on the mountains.—xliv. 9 Let the nations be gathered together and the people assembled.—xlix. 12 Behold, these shall come from far.—22 Behold, I will lift up my hand to the Gentiles, and my standard to the people,—lx. 4 Lift up thine eyes, and see all they gather themselves together. [*See whole chapter.*] lxi. 4 And they shall build the old wastes.—lvi. 9 Thus saith the Lord God, which gathereth Israel.—*Jer.* xvi. 14—17 The Lord liveth which bringeth the children of Israel from the lands whither He had driven them.—xxx. 3 I will cause them to return to the lands of their fathers.—xxxi. 8—14 Behold, I will bring them from the coasts of the earth.—xxxiii. 10, 11 Again in Jerusalem shall be heard the voice of joy and gladness.—*Ezek.* xx. 34 I will gather you out of the countries whither I have driven you.—xxxiv. 25 I will make with them a covenant of peace.—xxxvi. 24 I will gather you out of all countries, and bring you unto your own land.—xxxvii. 21 I will take the children of Israel, and gather them on every side.—27 I will be their God, and they shall be my people.—xxxix. 28 But I have gathered them unto their own lands.—*Joel* iii. 2 I also will gather all nations.—ii. 15, 16. Blow the trumpet, gather the people, assemble the Elders.—*Amos* ix. 14 I will bring again the captivity of Israel.—*Micah* ii. 12 I will gather the remnant of Israel.—iv. 1 The house of the Lord shall be built on the tops of the mountains.—6 I will gather her that is driven out.—*Zeph.* iii. 18 I will gather them that are sorrowful.—20 I will gather you.—*Zech.* x. 10 I will bring them again out of Egypt.—*Rom.* xi. 25 Blindness in part hath happened to Israel.—*Rev.* xviii. 18 Come out of her, my people.—xx. 9 And compassed the camp of the Saints about.

Book of Mormon.

1 *Nephi* iii. 7 Wherefore, he said it must needs be that we should be led with one accord into the land of promise unto the fulfilling of the word of the Lord, that we should

be scattered upon all the face of the earth. And after the house of Israel should be scattered, they should be gathered together again; or, in fine, after the Gentiles had received the fulness of the Gospel, the natural branches of the olive-tree, or the remnants of the house of Israel, should be grafted in, or come to the knowledge of the true Messiah, their Lord and their Redeemer.

Nephi vii. 2 Wherefore, I will consecrate this land unto thy seed and they who shall be numbered among thy seed, for ever, for the land of their inheritance: for it is a choice land, saith God unto me, above all other lands, wherefore I will have all men that dwell thereon, that they shall worship me, saith God.

2 Nephi i. 1 But, said he, notwithstanding our afflictions, we have obtained a land of promise, a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath covenanted this land unto me, and to my children for ever; and also all those who should be led out of other countries by the hand of the Lord. Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land, save they shall be brought by the hand of the Lord. Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound, cursed shall be the land for their sakes; but unto the righteous it shall be blessed for ever.

2 And behold, it is wisdom that this land should be kept as yet from the knowledge of other nations; for behold, many nations would overrun the land, that there would be no place for an inheritance. Wherefore, I, Lehi, have obtained a promise, that inasmuch as those whom the Lord (God shall bring out of the land of Jerusalem shall keep His commandments, they shall prosper upon the face of this land; and they shall be kept from all other nations, that they may possess this land unto themselves.

2 Nephi x. 4 For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take

them and bring them to their place ; yea, from far unto the ends of the earth : and they shall return to their lands of promise. And the house of Israel shall possess them, and the land of the Lord shall be for servants and handmaids ; and they shall take them captives unto whom they were captives ; and they shall rule over their oppressors. And it shall come to pass in that day that the Lord shall give thee rest, from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve.

Nephi ix. 19 And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, yea, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return ; the consumption decreed shall overflow with righteousness.

1 *Nephi* v. 48 Then will He remember the covenants which He made to their fathers.—vi. 7 And, behold, these shall come from far.—9 Lift up thine eyes, and see all these gather themselves together.—vii. 1 The Gentiles to be placed for a standard.—2 And they shall be gathered to the land of our inheritance.—4 And He gathereth His children from the four quarters of the earth.—2 *Nephi* v. 3 Behold, I will lift up my hand to the Gentiles.—4 They shall be gathered together to the land of their inheritance.—5 The Lord God will fulfil His covenant.—vii. 2 But behold this land, saith God, shall be the land of thine inheritance.—ix. 22 The Lord shall set His hand a second time to recover His people.—xii. 10 My people of the house of Israel shall be gathered.—*Nephi* ii. 12 As surely as the Lord liveth, will He gather in from the four quarters of the earth.—ix. 8 I will gather my people together. America the land of gathering.—10 Then will the Father gather them together again.—x. 1 God has promised to gather His people.—*Ether* vi. 1 A New Jerusalem to be built on the Western Continent.

Doctrine and Covenants.

Sec. x. 2 Ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts ; wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place *xxx*

the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked.

Sec. cxviii. 5 Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting Gospel, should gather together and stand in holy places, and prepare for the revelation which is to come, when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together.

Sec. cviii. 2 Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my Church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord; yea, verily I say unto you again, the time has come when the voice of the Lord is unto you, go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

3 Send forth the Elders of my Church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about; yea, let the cry go forth among all people.

Sec. x. 1 Who will gather His people.—*xxvii. 1* The land appointed for gathering.—*lv. 2* I will gather mine elect from the four quarters of the earth.—*cviii. 2* Gather ye together all my people of my Church.

¶ Pearl of Great Price.

Page 7 But my people will I preserve: and righteousness will I send down out of heaven: and truth will I send forth out of the earth, to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men: and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth, unto a place which *I shall prepare*; a Holy City, that my people may gird up

their loins, and be looking forth for the time of my coming; for there shall be my Tabernacle, and it shall be called ZION, a New Jerusalem.—*Prophecy of Enoch.*

History of Joseph Smith.

February 28, 1836.—The heavens were again opened to us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four quarters of the earth, and leading the Ten Tribes from the land of the north.—[*See O. Spencer's Letters to Rev. W. Crowel*, Number 10; *P. P. Pratt's Voice of Warning*, Chapter ii; *Seer by O. Pratt*, Vol. i., Number 1.]

THE REIGN OF CHRIST ON THE EARTH.

35ble.

Rev. v. 10 And has made us unto our God Kings and Priests: and we shall reign on the earth.

Ezek. xxxvii. 25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.

26 Moreover I will make a covenant of peace with them, it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them: yea I will be their God, and they shall be my people.

28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

xliii. 5 So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

6 And I heard him speaking unto me out of the house; and the man stood by me.

7 And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.

Rev. xx. 4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be Priests of God and of Christ, and shall reign with him a thousand years.

xxi. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Num. xiv. 21 The earth shall be filled with the glory of the Lord.—*Psaln* xxxvii. 22 The blessed shall inherit the earth.—11 The meek shall inherit the earth.—28 The Saints are preserved for ever.—29 The righteous shall inherit the land for ever.—34 Those that wait on the Lord shall inherit the land.—lxvii. 4 Thou shalt govern the nations on the earth.—6 Then shall the earth yield her increase.—lxxxii. 8 Thou shalt inherit all nations.—*Isa.* xi. 6 The wolf shall dwell with the lamb.—9 The knowledge of the Lord shall cover the earth.—xxxii. 18 And my people shall dwell in peaceful habitations.—xxxv. 1 The wilderness and the solitary place shall be glad.—7 And the parched ground shall become a pool.—9 No lion or any ravenous beast shall be there.—10 Sorrow and sighing shall flee away.—lii. 9 The Lord hath comforted His people.—10 All the ends of the earth shall see the salvation of God.—lx. 1 Arise and shine, the glory of the Lord is risen upon thee.—19 The Lord shall be an everlasting light.—21 They shall inherit the land for ever.—lxi. 11 Righteousness shall spring forth before all nations.—lxv. 21 They shall build houses and inhabit them.—22 Mine Elect shall long enjoy the work of mine hands.—23 They shall not labour in vain or bring forth in trouble.—25 Nothing shall hurt or destroy in all my Holy Mountain.

Joel ii. 21—27 Be not afraid of the beast of the field.—*Hab.* ii. 14 The earth shall be full of the knowledge of the Lord.—*Zech.* ii. 11 And I will dwell in the midst of thee.—viii. 8 And I will be their God.—xiv. 9 And the Lord shall be king over all the earth.—11 And there shall be no more utter destruction.—16 The feast of tabernacles.—20 All shall be holiness unto the Lord.

Matt. vi. 10 Thy kingdom come, thy will be done on earth.

—*Luke* i. 33 He shall reign over the house of Jacob forever.
 —*Heb.* iv. 9 There remaineth yet a rest for the people of God.
 —*Rev.* xi. 15 The kingdoms are become the kingdoms of our Lord and His Christ.—17 Thou hast taken thy great power and hast reigned.—xxi. 2 The Holy City of the New Jerusalem to come down from heaven.—10 The Holy Jerusalem coming down from heaven.—22—27 And the nations of them that are saved shall walk in the light.

Book of Mormon.

Nephi ix. 9 It shall come to pass that I will establish my people, O house of Israel. And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you.

Ether vi. 1 After the waters had receded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve Him who dwell upon the face thereof; and that it was the place of the New Jerusalem, which should come down out of heaven, and the Holy Sanctuary of the Lord. Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after it should be destroyed, it should be built up again a Holy City unto the Lord; wherefore it could not be a New Jerusalem, for it had been in a time of old, but it should be built up again, and become a Holy City of the Lord; and it should be built unto the house of Israel; and that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type: for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not; wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a Holy City unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the

end come, when the earth shall pass away. And there shall be a new heaven; they shall be like unto the old, save the old have passed away, and all things have become new. [*See context.*]

Doctrine and Covenants.

Sec. x. 2 I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth; for the hour is nigh, and that which was spoken by mine Apostles must be fulfilled; for as they spoke so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.

Sec. xiv. 7 I come upon the earth in judgment, and my people shall be redeemed and shall reign with me on earth, for the great Millennial of which I have spoken by the mouth of my servants, shall come.

Sec. xx. 13 Blessed are the dead that die in the Lord from henceforth, when the Lord shall come, and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the Holy City, and he that liveth when the Lord shall come, and has kept the faith, blessed is he.

Sec. xxviii. 5 Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting Gospel, should gather together, and stand in holy places, and prepare for the revelation which is to come, when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together. And every corruptible thing, both of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwell upon all the face of the earth, shall be consumed; and also that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth. And in that day the enmity of man, and the enmity of beasts, yea, the enmity of all flesh, shall cease from before my face. And in that day whatsoever any man shall ask, it shall be given unto him.—[*See context.*]

Sec. xv. 12 And the glory of the Lord shall be there.—*xx. 6* The earth will be transfigured.—*xii. 4* Ye shall possess it again in eternity, no more to pass away.

Pearl of Great Price.

Page 7 Righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own Elect from the four quarters of the earth, unto a place which I shall prepare; a Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ZION, a New Jerusalem. And the Lord said unto Enoch, then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other; and there shall be my abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest.

And it came to pass that Enoch saw the days of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years.

Journal of Discourses.

Vol. i. p. 203 The Millennium consists in this—every heart in the Church and Kingdom of God being united in one; the Kingdom increasing to the overcoming of everything opposed to the economy of heaven, and Satan being bound, and having a seal set upon him. All things else will be as they are now, we shall eat, drink, and wear clothing. Let the people be holy, and the earth under their feet will be holy. Let the people be holy, and filled with the Spirit of God, and every animal and creeping thing will be filled with peace; the soil of the earth will bring forth in its strength, and the fruits thereof will be meat for man. The more purity that exists, the less is the strife; the more kind we are to our animals, the more will peace increase, and the savage nature of the brute creation vanish away. If the people will not serve the devil another moment whilst they live, if this congregation is possessed of that spirit and resolution, here in this house is the Millennium. Let the inhabitants of this City be possessed of that spirit, let the people of the Territory be possessed of that spirit, and here is the Millennium. Let the whole people of the United States be possessed of that spirit, and here is the Millennium, and so will it spread over all the world.—*Brigham Young.*

Vol. ii. p. 316 When the Kingdom of Heaven spreads over the whole earth, do you expect that all the people

composing the different nations will become Latter-day Saints? If you do, you will be much mistaken.

Do you expect that every person will be destroyed from the face of the earth, but the Latter-day Saints? If you do, you will be mistaken. Many of our Elders labour under these erroneous expectations when reading over the sayings of the Apostles and Prophets in regard to the coming of the Son of Man. In one verse the Prophet will be describing the second coming previous to the commencement of the Millennium, and perhaps in the same verse he will describe a scene that will take place after the Millennium, and when the earth will be cleansed from all wickedness, after Satan has been let loose a little season, and had another tour upon it, and after it is renovated and becomes sanctified, and is like a sea of glass, as John describes it. Will this be in the Millennium? No. But the order of society will be as it is when Christ comes to reign a thousand years; there will be every sort of sect and party, and every individual following what he supposes to be the best in religion, and in everything else, similar to what it is now.

Will there be WICKEDNESS then as now? No. How will you make this appear? When Jesus comes to rule and reign King of Nations as he now does King of Saints, the veil of the covering will be taken from all nations, that all flesh may see his glory together, but that will not make them all Saints. Seeing the Lord does not make a man a Saint, seeing an angel does not make a man a Saint, by any means. A man may see the finger of the Lord, and not thereby become a Saint; the veil of the covering may be taken from before the nations, and all flesh see His glory together, and at the same time declare they will not serve Him.—*Ibid.*

History of Joseph Smith.

February 14, 1835. It was the will of God that they should go forth, and prune the vineyard for the last time, or the coming of the Lord, which was nigh—even fifty-six years should wind up the scene.

October 2, 1835. And now, I ask how righteousness and truth are going to sweep the earth with a flood? I will answer; men and angels are to be co-workers in bringing to pass this great work; and Zion is to be prepared, even a New Jerusalem, for the Elect that are to be gathered from the four quarters of the earth, and to be established an Holy City, for the tabernacle of the Lord shall be with them.

THE RESTITUTION OF ALL THINGS.

36ble.

Isa. xxxii. 15 Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.

xl. 4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain;

5 And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

Acts iii. 20 And He shall send Jesus Christ, which before was preached unto you.

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy Prophets since the world began.

Isa. xxxv. 1 The wilderness and the solitary place shall be glad.—7 And the parched ground shall become a pool.—9 No lion shall be there, nor any ravenous beast.—li. 6 The earth shall wax old like a garment.—lx. 20 The Lord shall be thine everlasting light.—21 The people shall all be righteous.—lxii. 4 Thy land shall be married.—lxv. 22 They shall not build and another inhabit.—25 The wolf and lamb shall dwell together.—xxxvii. 28 When my sanctuary shall be in the midst of them.—*Micah* iv. 4 They shall sit every man under his own vine and fig tree.—*Hab.* ii. 14 For the knowledge of the Lord shall cover the earth.—*Zech.* xiv. 4 And the Mount of Olives shall cleave in the midst thereof.—10 And all the land shall be turned as a plain.—2 *Pet.* iii. 11 All these things shall be dissolved.—*Rev.* xxi. 1 And I saw a

new heaven and a new earth.—xxii. 3 And there shall be no more curse.—*Isa.* xi. 6 The wolf shall dwell with the lamb.—7 The cow and the bear shall lie together.—9 The earth shall be full of the knowledge of the Lord.—xiii. 13 The earth shall remove out of her place.—14 And the earth shall be as a chased roe.—2 *Pet.* iii. 12 The elements shall melt with heat.—*Rev.* vi. 13, 14 Every mountain shall be moved out of its place.

Book of Mormon.

Alma xix. 8 I say unto thee, my son, that the plan of restoration is requisite with the justice of God; for it is requisite that all things should be restored to their proper order. Behold, it is requisite and just, according to the power and resurrection of Christ, that the soul of man should be restored to its body, and that every part of the body should be restored to itself. And it is requisite with the justice of God, that men should be judged according to their works; and if their works were good in this life, and the desires of their hearts were good, that they should also, at the last day, be restored unto that which is good; and if their works are evil, they shall be restored unto him for evil; therefore, all things shall be restored to their proper order; every thing to its natural frame; mortality raised to immortality; corruption to incorruption; raised to endless happiness, to inherit the kingdom of God, or to endless misery, to inherit the kingdom of the devil, the one on one hand, the other on the other; the one raised to happiness according to his desires of happiness.—[*See context.*]

9 And now, behold, is the meaning of the word restoration, to take a thing of a natural state, and place it in an unnatural state, or to place it in a state opposite to its nature? O, my son, this is not the case; but the meaning of the word restoration, is to bring back again evil for evil, or carnal for carnal, or devilish for devilish; good for that which is good; righteous for that which is righteous; just for that which is just; merciful for that which is merciful; therefore, my son, see that ye are merciful unto your brethren: deal justly, judge righteously, and do good continually; and if ye do all these things, then shall ye receive your reward: yea, ye shall have mercy restored unto you again; ye shall have justice restored unto you again; ye shall have a righteous judgment restored unto you again; and ye shall have good rewarded unto you again; for that

which ye do send out shall return unto you again, and be restored; therefore the word restoration more fully condemneth the sinner, and justifieth him not at all.

11 But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of God; and thus they are restored into His presence, to be judged according to their works; according to the law and justice.

Doctrine and Covenants.

Sec. cviii. 5 Hearken and hear, O ye inhabitants of the earth. Listen ye Elders of my Church together, and hear the voice of the Lord, for He calleth upon all men, and He commanded all men everywhere to repent; for, behold, the Lord God hath sent forth the angel crying through the midst of heaven, saying, Prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh, when the Lamb shall stand upon Mount Zion, and with him a hundred and forty-four thousand, having his Father's name written on their foreheads: wherefore, prepare ye for the coming of the bridegroom; go ye, go ye out to meet him, for behold he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion: and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found; he shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord, even the Saviour, shall stand in the midst of his people, and shall reign over all flesh.

6 And they who are in the north countries shall come in remembrance before the Lord, and their Prophets shall hear His voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto

them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land.—[See *O. Spencer's Letters to Rev. W. Crowel*, Number xii; *P. P. Pratt's Voice of Warning*, Chapter v; and *Eternity of Matter* by the same Author; *Seer* by *O. Pratt*, Vol. ii., Number 4; *Prophecy of Enoch—Pearl of Great Price*.]

THE GODHEAD.

GOD AS A PERSON NOT OMNIPRESENT.

Bible.

Gen. xviii. 1 And the Lord appeared unto him in the plains of Mamre: as he sat in the tent door in the heat of the day.

xi. 5 And the Lord came down to see the city and the tower, which the children of men builded.

7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

1 *Kings* xix. 11 And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind, an earthquake; but the Lord was not in the earthquake.

12 And after the earthquake a fire; but the Lord was not in the fire: and after the fire, a still small voice.

Gen. xxxv. 9 And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

13 And God went up from him in the place where He talked with him.

Exod. xix. 20 And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up.

Num. xi. 25 And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy Elders; and it came to pass, that, when the Spirit rested upon them, they prophesied, and did not cease.

Phil. ii. 5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God.

Zech. viii. 3 Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusa-

lem shall be called a city of truth; and the mountain of the Lord of hosts, the holy mountain.

Gen. xvii. 22 And God went up from Abraham.—xviii. 21 I will go down now and see.—22 And they walked toward Sodom.—33 And the Lord went His way.—*Num.* xl. 5 And the Lord came down in the pillar of the cloud.—*Exod.* xxiv. 12 And the Lord said unto Moses, Come up to me in the mount.—*Isa.* lxvi. 18 And they shall come and see my glory.—*Jer.* vii. 10 And come and stand before me in this house.—*1 Kings* viii. 13 I have built an house for thee to abide in for ever.—*Exod.* xxxix. 45 And I will dwell among the children of Israel.—*Isa.* lxiii. 1 Who is this that cometh from Edom, with dyed garments from Bozrah.—*Hab.* iii. 3 God came from Teman, and the Holy One from Mount Paran.—*Num.* xxiii. 4 And God met Balaam.—*Deut.* xxiii. 4 For the Lord thy God walketh in the midst of the camp.—*Jer.* xxvii. 22 There shall they be until the day that I visit them.—*Amos* ix. 1 I saw the Lord standing upon the altar.—*Luke* iii. 22 And the Holy Ghost descended in bodily shape.

Book of Mormon.

Alma xiii. 8 And it came to pass that when Aaron saw that the king would believe his words, he began from the creation of Adam, reading the Scriptures unto the king: how God created man after His own image.

Ether i. 3 When they had come down into the valley of Nimrod, the Lord came down and talked with the brother of Jared; and He was in a cloud, and the brother of Jared saw him not. And it came to pass that the Lord commanded them that they should go forth into the wilderness, yea, into that quarter where there never had man been. And it came to pass that the Lord did go before them, and did talk with them as He stood in a cloud, and gave directions whither they should travel.

5 And it came to pass at the end of four years that the Lord came again unto the brother of Jared, and stood in a cloud and talked with him. And for the space of three hours did the Lord talk with the brother of Jared, and chastened him because he remembered not to call upon the name of the Lord.

Doctrine and Covenants.

Lec. on Faith, sec. ii. 18 First, after man was created, he

was not left without intelligence or understanding, to wander in darkness and spend an existence in ignorance and doubt (on the great and important point which effected his happiness), as to the real fact by whom he was created, or unto whom he was amenable for his conduct. God conversed with him face to face. In His presence he was permitted to stand, and from His own mouth he was permitted to receive instruction. He heard His voice, walked before Him, and gazed upon His glory, while intelligence burst upon his understanding, and enabled him to give names to the vast assemblage of his Maker's works.

55 Let us here observe, that after any portion of the human family are made acquainted with the important fact that there is a God, who has created and does uphold all things, the extent of their knowledge respecting His character and glory will depend upon their diligence and faithfulness in seeking after Him, until, like Enoch, the brother of Jared, and Moses, they shall obtain faith in God, and power with Him to behold Him face to face.

¶ Pearl of Great Price.

Page 9 And it came to pass that Moses called upon God, saying, Tell me, I pray thee, why these things are so, and by what thou madest them? And behold, the glory of God was upon Moses, so that Moses stood in the presence of God, and He talked with Moses face to face; and the Lord God said unto Moses, For mine own purpose have I made these things.—*The words of God to Moses.*

Page 22 But I, Abraham, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said unto me, Arise, and take Lot with thee, for I have purposed to take thee away out of Haran, and to make of thee a minister to bear my name in a strange land.

Now, after the Lord had withdrawn from speaking to me, and withdrawn His face from me, I said in mine heart, thy servant has sought thee earnestly, now I have found thee.

And the Lord appeared unto me in answer to my prayers, and said unto me, unto thy seed will I give this land. And I, Abraham, arose from the place of the altar which I had built unto the Lord, and removed from thence unto a mound on the east of Bethel.—*Book of Abraham.*

Page 25 And there stood one among them that was like unto God, and he said unto those who were with him, we will go down, for there is space there, and we will take of

these materials, and we will make an earth whereon these may dwell.

And then the Lord said, Let us go down; and they went down at the beginning, and they organized and formed (that is, the Gods) the heavens and the earth.

And the Gods took counsel among themselves and said, Let us go down and form man in our image, after our likeness: and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So the Gods went down to organize man in their own image, in the image of the Gods to form they him, male and female, to form they them; and the Gods said, we will bless them.—*Ibid.*

GOD A PERSONAL BEING.

Bible.

Exod. xix. 18 And He gave unto Moses, when He had made an end of communing with him upon mount Sinai, two tables of testimony tables of stone, written with the finger of God.

Exod. xxiv. 10 And they saw the God of Israel: and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

11 And upon the nobles of the children of Israel He laid not His hand: also they saw God, and did eat and drink.

Job xxxvii. 10 By the breath of God frost is given: and the breadth of the waters is straitened.

Gen. viii. 15 And God spake unto Noah.

Num. xxv. 16 And the Lord spake unto Moses.

Isa. xxx. 27 Behold the name of the Lord cometh from far, burning with His anger, and the burden thereof is heavy: His lips are full of indignation, and His tongue as a devouring fire:

28 And His breath, as an overflowing stream.

lix. 1 Behold, the Lord's arm is not shortened, that it cannot save; neither His ear heavy, that it cannot hear.

2 *Kings xix. 16* Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

Jer. xxi. 5 And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.

iv. 19 My bowels, my bowels! I am pained at my very heart: my heart maketh a noise in me.

Ezek. i. 27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of His loins even upward, and from the appearance of His loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

Gen. vi. 6 And it repented the Lord that He had made man on the earth, and it grieved Him at His heart.

xxx. 23 And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

Jer. i. 9 Then the Lord put forth His hand, and touched my mouth. And the Lord said unto me, Behold I have put my words in thy mouth.

Gen. i. 25 Let us make man in our image.—*27* So God created man in His own image.—*viii. 21* The Lord said in His heart.—*iv. 14* From thy face shall I be hid.—*vi. 6* And it grieved Him at His heart.—*xix. 13* Before the face of the Lord.—*vi. 8* The eyes of the Lord.—*Exod. xv. 6* Thy right hand, O Lord.—*8* And with the blast of thy nostrils.—*16* By the greatness of thine arm.—*17* Which thy hands have established.—*vi. 6* I will redeem you with a stretched out arm.—*xxxiii. 11* And the Lord spake to Moses face to face.—*Num. vi. 25* The Lord make His face shine upon thee.—*xii. 8* With Him will I speak mouth to mouth.—*Deut. v. 15* The Lord's mighty hand and stretched out arm.—*xi. 12* The eyes of the Lord God are on it.—*xxiii. 23* That which is gone out of thy lips.—*xxx. 17* I will hide my face from them.—*xxxiv. 5, 6* The Lord buried Moses.—*2 Sam. xxii. 16* The breath of His nostrils.—*2 Chron. xvi. 9* The eyes of the Lord run to and fro.—*Job i. 11* Put forth thine hand now.—*iv. 11* By the breath of His nostrils.—*xiii. 8* Will ye accept His person.—*xxxix. 20* The glory of His nostrils are terrible.—*xli. 20* Out of His nostrils goeth smoke.—*Psalms ii. 5* Then shall He speak.—*xiii. 1* How long wilt thou hide thy face.—*xviii. 8* There went up a smoke out of His nostrils.—*xxxiv. 15* The eyes of the Lord are upon the righteous.—*16* The face of the

Lord is against them.—xv. 8 But thy right hand and thine arm, and thy countenance.—li. 9 Hide thy face.—lxxxix. 13 Thou hast a mighty arm, and strong is thy right hand.—xviii. 1 His right hand and His holy arm.—cxxxix. 16 Thine eyes did see my substance.—*Prov.* xv. 3 The eyes of the Lord.—*Isa.* xl. 10 He shall gather His lambs with His arms.—12 Who hath measured the waters in the hollow of His hands.—*Isa.* xlviii. 13 Mine hand hath laid the foundations of the earth : my right hand hath spanned the heavens.—lv. 11 My word which goeth out of my mouth.—li. 5 Mine arms shall judge them.—lii. 10 The Lord hath made bare His holy arm.—liii. 1 To whom the arm of the Lord is revealed.—lxv. 5 These are a smoke in my nose.—*Ezek.* xxxiv. 1 The word of the Lord.—xxxviii. 18 My fury shall come up in my face.—xliii. 7 The place of the soles of my feet.—*Nah.* ii. 1 Before thy face.—*Zech.* xiv. 4 And His feet shall stand upon the Mount of Olives.—*Matt.* ii. 6 Iniquity was not found in his lips.—*Mal.* xviii. 10 The face of my Father.—*Luke* i. 76 The face of the Lord.—*Heb.* i. 10 The heavens are the work of thine hands.—ii. 7 The works of thine hands.—*Rev.* i. 14 His head and His hair like wool, and His eyes like fire.

¶ Pearl of Great Price.

Page 3 And it came to pass that I turned and went upon the mount; and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory, and I saw the Lord : He stood before my face, and He talked with me, even as a man talks one with another, face to face ; and He said unto me, Look, and I will shew unto you the world for the space of many generations.—*Prophecy of Enoch.*

Page 5 Wherefore, I can stretch forth my hands and hold all the creations which I have made ; and my eye can pierce them also ; and among all the workmanship of my hand there has not been so great wickedness as among your brethren. . . . Wherefore, for this shall the heavens weep, yea, and all the workmanship of my hands.—*Ibid.*

¶ History of Joseph Smith.

February 6, 1840.—I believe that God is eternal ; that He had no beginning, and can have no end. Eternity means that which is without beginning or end. I believe that the soul is eternal, it had no beginning, it can have no end.

April 2, 1843.—The Father has a body of flesh and bones

as tangible as man's; the Son also: but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit; were it not so, the Holy Ghost could not dwell in us.

GOD OMNIPRESENT BY HIS SPIRIT.

Bible.

Psalm cxxxix. 7 Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

8 If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there.

9 If I take the wings of the morning, and dwell in the uttermost parts of the sea;

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

12 Yea, the darkness hideth not from thee: but the night shineth as the day; the darkness and the light are both alike to thee.

Gen. i. 2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

2 *Chron. xvi.* 9 For the eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in behalf of them whose heart is perfect toward Him.

Job xxvi. 13 By His Spirit He hath garnished the heavens; His hand hath formed the crooked serpent.

Jer. xxiii. 23 Am I a God at hand, saith the Lord, and not a God afar off?

24 Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

2 *Cor. iii.* 17 Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty.

Isa. xxxii. 15 Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

Eph. iv. 6 One God and Father of all, who is above all, and through all, and in you all.

Job xxxiii. 4 The Spirit of God hath made me.—*Psal. lxx.* 0 His strength setteth fast the mountains.—cl. 1 The firma-

ment of His power.—*Jer.* x. 12 He made the earth by His power.—*Joel* ii. 28—31 God will perform wonders in the last days by His Spirit.—*Mich.* iii. 8 I am full of power by the Spirit of the Lord.—*Acts* xvii. 28 In Him we live and move, and have our being.—*1 Cor.* v. 4 With my Spirit, and the power of our Lord Jesus Christ.—vi. 14 God will raise us up by His power.—ii. 10 The Spirit of God searcheth all things.—*Eph.* i. 23 The fulness of Him that filleth all in all.—*Col.* iii. 11 But Christ is all and in all.

Doctrine and Covenants.

Sec. iv. 7 For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ; and the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit; and every one that hearkeneth to the voice of the Spirit, cometh unto God, even the Father.

Sec. vii. 2 This Comforter is the promise which I give unto you of eternal life; even the glory of the celestial kingdom: which glory is that of the Church of the First born; even of God the holiest of all, through Jesus Christ His Son: he that ascended up on high, as also he descended below all things; in that he comprehended all things, that He might be in all and through all things, the light of truth: which truth shineth. This is the light of Christ. As also He is in the sun, which is the light of the sun, and the power thereof by which it was made. As also He is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof; even the earth upon which you stand.

3 And the light which now shineth, which giveth you light, is through Him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space. The light which is in all things; which giveth light to all things: which is the law by which all things are governed: even the power of God who sitteth upon His throne, who is in the bosom of eternity, who is in the midst of all things. [*See the whole Section.*]

Pearl of Great Price.

Page 2 And it came to pass when the Lord had spoken with Adam, our Father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord.

Page 9 And it came to pass, as Moses's voice was still speaking, he cast his eyes and beheld the earth, yea, even all the face of it, there was not a particle of it which he did not behold, describing it by the Spirit of God. And he beheld also the inhabitants thereof, and there was not a soul which he beheld not, and he discerned them by the Spirit of God; and their numbers were great, even numberless as the sand upon the sea shore. And he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof.

Page 10 And the earth was without form, and void; and I created darkness to come upon the face of the deep; and my Spirit moved upon the face of the waters.

Page 25 And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the face of the water.—*Words of God to Moses.*

Journal of Discourses.

Vol. i., p. 50 The Holy Ghost is the Spirit of the Lord, and issues forth from Himself, and may properly be called God's minister to execute His will in immensity; being called to govern by His influence and power; but *he* is not a person of tabernacle as we are, and as our Father in heaven and Jesus Christ are.—*Brigham Young.*

Page 93 We are created for the express purpose of increase. There are none, correctly organized, but can increase from birth to old age. What is there that is not ordained after an eternal law of existence? It is the Deity within us that causes increase. Does this idea startle you? Are you ready to exclaim, "What! the Supreme in us!" Yes. He is in every person upon the face of the earth. The elements that every individual is made of and lives in, possess the Godhead. This you cannot now understand, but you will hereafter. The Deity within us is the great principle that causes us to increase, and to grow in grace and truth.—*Ibid.*

JESUS A SEPARATE PERSONAGE FROM THE FATHER.

Bible.

Heb. i. 3 Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

John xvii. 1 These words spake Jesus, and lifted up his voice to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

John v. 19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that Himself doeth: and He will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth them: even so the Son quickeneth whom he will.

Luke ix. 35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

John xvi. 28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

Mark xiv. 36 And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

Matt. xxvii. 46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Luke xxiii. 46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit. [*There are such abundant proofs of this doctrine throughout the Bible that we have deemed it unnecessary to append any references.*]

THE NAMES, TITLES, AND CHARACTERS GIVEN TO JESUS.

Bible.

Second Adam, *1 Cor. xv. 22, 45.*—Advocate, *Rom. viii. 34; Heb. vii. 25; ix. 24;* *1 John ii. 1.*—Alpha and Omega, *Rev. i. 8; xxii. 13.*—High Priest, *Heb. v. 1.*—Word of God, *Rev. xix. 13.*—Wonderful, *John xiii. 18; Isa. ix. 6.*—Bright and Morning Star, *Rev. xxii. 16.*—True, *Rev. iii. 7; xix. 11.*—Deliverer, *Rom. xi. 26.*—Day Spring, *Luke i. 7, 8.*—Branch, *Zech. iii. 8; vi. 12.*—Stone, *1 Pet. ii. 4, 6.*—Counsellor, *Isa. ix. 6.*—Bridegroom, *Matt. ix. 15; xxv. 1, 13; Mark ii. 10; Luke v. 34.*—Surety, *Heb. vii. 22.*—Star and Sceptre, *Num. xxiv. 17.*—Son of David, *Matt. ix. 27; xxi. 9; Luke i. 32.*—Son of Man, *Matt. viii. 20.*—Only Begotten Son, *John xiv. 18, 14; iii. 16, 18.*

First Begotten, *Heb. i. 16; Rev. i. 5.*—Son of God, *Matt. iii. 17; viii. 20; Rev. ii. 18.*—Ruler, *Micah v. 2.*—Saviour, *Luke ii. 11; Acts v. 31.*—Son of the Highest, *Luke i. 20.*—Shepherd, *Ezek. xxxiv. 23; Zech. xi. 16; xiii. 7; John x. 11.*—God blessed for ever; *Rom. ix. 5.*—Faithful, *Rev. i. 5; iii. 14; xix. 11.*—Everlasting Father, *Isa. ix. 6.*—Mediator, *1 Tim. ii. 5; Heb. xii. 14.*—Prince of Life, *Acts iii. 15.*—Prince of Peace, *Isa. ix. 6.*—Prophet, *Deut. xviii. 18; Luke xxiv. 19.*—Root and Offspring of David, *Rev. v. 5.*—Redeemer, *Job xix. 25; Isa. lix. 20.*—Lion of the tribe of Judah, *Rev. v. 5.*—Lord of Glory, *1 Cor. ii. 8.*—Lamb of God, *John xxix. 36; Rev. v. 6.*—King of Kings and Lord of Lords, *1 Tim. vi. 15; Rev. xvii. 14; xix. 16.*—King of the Jews, *Matt. ii. 2.*—King of Israel, *John i. 49.*—Just One, *Acts iii. 14; vii. 52; xxii. 14.*—Mighty God, *Isa. ix. 6.*—Image of God, *2 Cor. iv. 4.*—Horn of Salvation, *Luke i. 69.*

Book of Mormon.

Jacob iii. 2 Behold, they believed in Christ and worshipped the Father in his name, and also we worship the Father in his name.

Mosiah i. 14 And he shall be called Jesus Christ, the Son

of God, the Father of heaven and earth, the creator of all things from the beginning.

Nephi iv. 8 Behold I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning.

Doctrine and Covenants.

Sec. ii. 6 And the Lord God said unto the Only Begotten who was with Him from the beginning, Let us make man in our image, after our likeness; and it was done.

Sec. v. 2 There are two personages who constitute the great, matchless, governing, and supreme power over all things—by whom all things were created and made, that are created and made, whether visible or invisible—whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space. They are the Father and the Son—the Father being a personage of spirit, glory, and power, possessing all perfection and fulness—the Son, who was in the bosom of the Father, a personage of tabernacle, made or fashioned like unto man, or being in the form and likeness of man, or rather man was formed after his likeness and in his image; he is also the express image and likeness of the personage of the Father, possessing all the fulness of the Father, or the same fulness with the Father; being begotten of Him, and ordained from before the foundation of the world to be a propitiation for the sins of all those who should believe on His name, and is called the Son because of the flesh.

Parable of Great Price.

Page 2 In the language of Adam, Man of Holiness is His name; and the name of His Only Begotten, is the Son of Man, even Jesus Christ, a righteous Judge which shall come.—*Prophecy of Enoch.*

Page 5 Wherefore, He suffers for their sins, inasmuch as they will repent in the day that my Chosen shall return unto me, and until that day they shall be in torment.—*Ibid.*

Page 32 Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, you know that summer is nigh at hand; so likewise mine Elect, when they shall see all these things, they shall know that he is near, even at the doors; but of the day, and hour, no one knoweth; no, not the angels of God in heaven, but my Father only.—*New Translation of Matthew.*

Journal of Discourses.

Vol. i., p. 50 Our God and Father in heaven, is a being of tabernacle, or, in other words, He has a body, with parts the same as you and I have; and is capable of shewing forth His works to organized beings. as, for instance, in the world in which we live, it is the result of the knowledge and infinite wisdom that dwell in His organized body. His Son Jesus Christ has become a personage of tabernacle, and has a body like his Father.—*Brigham Young.*

Page 30 This Temple, called Solomon's Temple, because Solomon was the master workman, was completed some time previous to the appearance of the Son of Man on earth, in the form of the babe of Bethlehem, and had been dedicated as the House of the Lord, and accepted as a finished work by the Father, who commanded it to be built, that His Son might have a resting place on the earth, when he should enter on his mission.—*Ibid.*

History of Joseph Smith.

1820 Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said (pointing to the other) "THIS IS MY BELÓVED SON, HEAR HIM."

THE HOLY GHOST A SEPARATE PERSONAGE FROM THE
FATHER AND THE SON.

Bible.

John xv. 26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

xvi. 7 Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you.

18 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come.

xiv. 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—[*See gifts and operations of the Holy Spirit.*]

We have thought it would be useful here to append the various Appellations, Names, or Titles, given to the Holy Spirit.

Spirit of God, *Gen.* i. 2; *Exod.* xxxiii. 1; *Matt.* iii. 16; 1 *Pet.* iv. 4, and numerous other places.—My Spirit, *Gen.* vi. 3;—*Zech.* iv. 16; *Matt.* xii. 18.—Spirit of the Father, *Matt.* x. 20.—Spirit of Christ, *Rom.* viii. 9; 1 *Pet.* i. 11.—The Comforter, *John* xiv. 20.—Spirit of Truth, *John* xiv. 17; xv. 26; xvi. 13.—Spirit of Holiness, *Rom.* i. 3.—Spirit of Grace, *Heb.* x. 29.—Spirit of Wisdom, *Isa.* li. 2.—Spirit of Promise, i. 13.—Good Spirit, *Neh.* ix. 20; *Psal.* cxliiii. 10.

Book of Mormon.

1 *Nephi* iii. 12 And it came to pass after I had seen the tree, I said unto the Spirit, I behold thou hast shewn unto me the tree which is precious above all. And he said unto me, what desirest thou? And I said unto him, to know the interpretation thereof; for I spake unto him as a man speaketh; for I beheld that he was in the form of a man; yet, nevertheless, I knew that it was the Spirit of the Lord; and he speak unto me as a man speaketh with another.

13 And it came to pass that he said unto me, Look! and I looked as if to look upon him, and I saw him not; for he had gone from before my presence.

Pearl of Great Price.

Page 3 And He gave unto me a commandment that I should baptize in the name of the Father, and the Son, which is full of grace and truth, and the Holy Spirit which bears record of the Father and Son.

Journal of Discourses.

Page 51 It is true that the earth was organized by three

distinct characters, namely, Eloheim, Jehovah, and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son, and Holy Ghost.

History of Joseph Smith.

April 2, 1843. — The Father has a body of flesh and bones as tangible as man's. The Son also, but the Holy Ghost has not a body of flesh and bones, *but is a personage of Spirit.*

[See *Great First Cause, Absurdities of Immaterialism, and Kingdom of God*, Numbers 2 and 5, by Orson Pratt. O. Spencer's *Letters to Rev. W. Crowell*, Number 8.]

THE UNITY OF THE KNOWLEDGE, POWER, WIS-
DOM, AND INTELLIGENCE OF THE THREE
GOVERNING PERSONAGES OF THE UNIVERSE.

Bible.

1 *John* v. 6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

John xvii. 11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are.

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one;

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and thou hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.

viii. 16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

John x. 30 I and the Father are one.—xiv. 10 Believeest thou not that I am in the Father, and the Father in me.—

xvi. 15 All things that the Father hath are mine.—xviii. 10

All mine are thine, and thine are mine. That they may be one as we are.—1 *Cor.* viii. 6 There is but one God of whom are all things. And one Lord Jesus Christ, by whom are all things.—1 *John* v. 7 There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.—*Col.* i. 19 It pleased the Father that in him should all fulness dwell.

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2 *Nephi* xiii. 6 And now, behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen.

Mosiah viii. 5 And now Abinadi said unto them, I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh, he shall be called the Son of God: and having subjected the flesh to the will of the Father, being the Father and the Son; the Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son: and they are one God, yea, the very eternal Father of heaven and of earth; and thus the flesh becoming subject to the Spirit, or the Son to the Father.

Alma viii. 10 And shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil.

Nephi iv. 8 Behold I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified His name.

Nephi v. 8 And after this manner shall ye baptize in my name, for behold, verily I say unto you, That the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one.

And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me. . . . And thus will the Father bear record of me, and the Holy Ghost will bear record unto him of the

Father and me; for the Father, and I, and the Holy Ghost are one.

Ether i. 8 Behold I am the Father and the Son.—ii. 1 The Father, Son, and Holy Ghost, bear record.

Doctrine and Covenants.

Lec. on Faith, Sec. v. 2 And he being the Only Begotten of the Father, full of grace and truth, and having overcome, received a fulness of the glory of the Father—possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son, and these three are one; or, in other words, these three constitute the great, matchless, governing, and supreme power over all things; by whom all things were created and made, that were created and made, and these three constitute the Godhead, and are one; the Father and the Son possessing the same mind, the same wisdom, glory, power, and fulness—filling all in all; the Son being filled with the fulness of the mind, glory, and power; or, in other words, the Spirit, glory, and power of the Father—possessing all knowledge, and glory, and the same kingdom—sitting at the right hand of power, in the express image and likeness of the Father, a mediator for man—being filled with the fulness of the mind of the Father; or, in other words, the Spirit of the Father, which Spirit is shed forth upon all who believe in his name and keep his commandments; and all those who keep his commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ; possessing the same mind, being transformed into the same image or likeness, even the express image of Him who fills all in all; being filled with the fulness of his glory, and become one in him, even as the Father, Son, and Holy Spirit are one.

Sec. lxxxiii. 1 And that I am the true light that lighteth every man that cometh into the world; and that I am in the Father, and the Father in me, and the Father and I are one: the Father because He gave me of His fulness, and Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men.

Sec. xi. 1 Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same to-day as yesterday, and for ever. I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe

on my name, that they may become the sons of God, even one in me as I am in the Father, as the Father is one in me, that we may be one.

Sec. xcii. 5 All are theirs, they are Christ's, and Christ is God's.—*xiii.* 5 For behold the Comforter knoweth all things.

PLURALITY OF GODS.

Bible.

Exod. xviii. 11 Now I know that the Lord is greater than all Gods : for in the thing wherein they dealt proudly He was above them.

Psalms lxxxii. 1 God standeth in the congregation of the mighty ; he judgeth among the Gods.

Rev. i. 6 And hath made us Kings and Priests unto God and his Father ; to him be glory and dominion for ever and ever. Amen.

1 Cor. viii. 5 For though there be that are called gods, whether in heaven or in earth, (as there be Gods many, and Lords many.)

1 Tim. vi. 15 Which in his times he shall shew, who is the blessed and only Potentate, the King of Kings, and Lord of Lords.

Rev. xiv. 1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

xvii. 14 These shall make war with the Lamb, and the Lamb shall overcome them : for he is Lord of Lords, and King of Kings : and they that are with him are called, and chosen, and faithful.

John v. 19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do : for what things soever he doeth, these also doeth the Son likewise.

xiv. 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also ; and greater works than these shall he do ; because I go unto my Father.

Gen. i. 26 And God said let us make man in our image.—*Exod.* xviii. 11 Now I know that the Lord is greater than all Gods.—xxii. 28 Thou shall not revile the Gods.—xv. 11 Who is like thee, O Lord, among the Gods.—*Deut.* x. 17 For the Lord your God is God of Gods, and Lord of Lords : a great God, a mighty and a terrible.—*Joshua* xxii. 22 The Lord God of Gods, the Lord God of Gods, He knoweth.—*Psal.* xcvi. 3 For the Lord is a great God, and a great King above all

Gods.—xcvii. 9 For thou art high above all the earth, thou art exalted far above all Gods.—7 Worship him all ye Gods.—lxxxvi. 8 Among the Gods there is none like unto thee.—cxxxvi. 2, 3 O, give thanks unto the God of Gods.—cxxxviii. 1 I will praise thee before the Gods.—1 *Chron.* xvi. 25 He is to be feared above all Gods.—2 *Chron.* ii. 5 And the house which I build is great, for great is our God above all Gods.—*Dan.* ii. 11 None can show it except the Gods, and their dwelling is not with flesh.—17 Of a truth your God is a God of Gods, and a Lord of Kings.—iv. 8 In whom is the Spirit of the holy Gods.—9 I know that the Spirit of the holy Gods is in thee.—18 The Spirit of the holy Gods.—v. 14 I have heard that the Spirit of the Gods is in thee.—xi. 36 And shall speak against the God of Gods.—*John* i. 1 In the beginning was the Word, and the Word was God, and the Word was with God.—*John* x. 35 I said, ye are Gods.—36 If he called them Gods unto whom the word of God came.—*Matt.* v. 48 Even as your Father in heaven is perfect.—1 *John* iii. 2 When he shall appear we shall be like him.—*Rev.* iii. 21 To him that overcometh will I grant to sit in my throne.—xx. 4 I saw the thrones and they that sat upon them.—xxi. 7 He that overcometh shall inherit all things.—*Phil.* iii. 21 He shall change our vile body, and make it like unto his glorious body.

Doctrine and Covenants.

Lec. on Faith, Sec. vii. 9 Thus says John, in his first epistle, third chapter, second and third verses, “ Beloved, now are we the sons of God, and it doth not appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure.” Why purify himself as he is pure? Because if they do not, they cannot be like him.—[*See Context.*]

10 And the Saviour says, *Matthew* v. 48; “ Be ye perfect, even as your Father who is in heaven is perfect.”—If any should ask, why all these sayings? the answer is to be found from what is before quoted from John’s epistle, that when he (the Lord) shall appear, the Saints will be like him; and if they are not holy, as he is holy, and perfect, as he is perfect, they cannot be like him: for no being can enjoy his glory without possessing his perfections and holiness, no more than they could reign in his kingdom without his power.—[*See Context.*]

16 These teachings of the Saviour most clearly show unto us the nature of salvation, and what he proposed unto the human family when he proposed to save them—that he proposed to make them like unto himself, and he was like the Father, the great prototype of all saved beings.

Sec. xcii. 5 They are they into whose hands the Father has given all things—they are they who are Priests and Kings, who have received of his fulness, and of his glory, and are Priests of the Most High, after the order of Melchisedeck, which was after the order of Enoch, which was after the order of the Only Begotten Son; wherefore, as it is written, they are Gods, even the sons of God—wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's: and they shall overcome all things.

Sec. xvii. 6 Those who are purified have all things subject unto them.—*xcii.* 5 These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all, whose glory the sun of the firmament is written of as being typical.—7 These are they who dwell in His presence; they see as they are seen, and know as they are known; and He makes them equal in might, dominion, and power.

History of Joseph Smith.

July 12, 1843.—For these angels did not abide my law, therefore they cannot be enlarged, but remain separately and singly without exaltation, in their saved condition, to all eternity, and from henceforth are not Gods, but are angels of God for ever and ever. . . . And they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds for ever and ever.

Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them. . . . I am the Lord thy God, and will give unto thee the law of my holy Priesthood, as was ordained by me, and my Father, before the world was. Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord; and hath en-

tered into his exaltation, and sitteth upon his throne. . .
. . . Abraham received concubines, and they bare him
children, and it was accounted unto him for righteousness,
because they were given unto him, and he abode in my law;
as Isaac also, and Jacob did none other things than that
which they were commanded, and because they did none
other things than that which they were commanded: they
have entered into their exaltation, according to the promises,
and sit upon thrones; and are not angels, but are Gods.—
[*See also Seer*, Vol. I, Numbers 3, 4, 5, 6, 8, and 9.]

THE PRIESTHOOD, ITS NATURE, POWER, DUTIES,
AND AUTHORITY.

THE MELCHISEDEC PRIESTHOOD.

Bible.

Gen. xiv. 18 And Melchisedek king of Salem brought forth bread and wine :and he was the Priest of the Most High God.

19 And he blessed him, and said, Blessed be Abram, of the Most High God, possessor of heaven and earth :

20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Heb. v. 1 For every High Priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins :

4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

5 So also Christ glorified not himself to be made an high Priest ; but he that said unto him, Thou art my Son, to-day have I begotten thee.

6 As he saith also in another place, Thou art a Priest for ever after the order of Melchisedec.

10 Called of God an High Priest after the order of Melchisedec.

vii. 1 For this Melchisedec, king of Salem, Priest of the Most High God, whomet Abraham returning from the slaughter of the kings, and blessed him :

2 To whom also Abraham gave a tenth part of all ; first being by interpretation King of righteousness, and after that also King of Salem, which is King of peace.

3 Without father, without mother, without descent, having neither beginning of days, nor end of life ; but made like unto the Son of God ; abideth a Priest continually.

14 For it is evident that our Lord sprang out of Juda ; of which tribe Moses spake nothing concerning Priesthood.

15 And it is yet far more evident : for that after the similitude of Melchisedec there ariseth another Priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou art a Priest for ever, after the order of Melchisedec.

21 (For those Priests were made without an oath ; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a Priest for ever after the order of Melchisedec :)

26 For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens ;

27 Who needeth not daily, as those High Priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men High Priests which have infirmity ; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

viii. 1 Now of the things which we have spoken this is the sum : We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens ;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every High Priest is ordained to offer gifts and sacrifices : wherefore it is of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a Priest, seeing that there are Priests that offer gifts according to the law :

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle : for, See, saith he, that thou make all things according to the pattern showed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first covenant had been faultless, then should no place have been sought for the second.

Gen. xlvii. 22 Only the land of the Priests bought he not.—1. 7 All the Elders of his house, and all the Elders of the land of Egypt went with him.—*Exod.* iii. 16 Go and gather all the Elders of Israel.—iv. 29 And Moses and Aaron went

and gathered all the Elders of Israel.—xii. 21 Then Moses called for all the Elders of Israel.—xviii. 1 Jethro the Priest of Midian.—25 And Moses chose able men out of Israel, and made them rulers over the people.—12 And Jethro, Moses's father-in-law, offered a burnt offering. And all the Elders of Israel came to eat bread with him.—xix. 7 And Moses called for the Elders.—xvii. 5 The Lord said unto Moses, take the Elders of Israel.—*Lev.* iv. 15 And the Elders of the congregation shall lay their hands on the bullock.—*Num.* xi. 25 The Lord gave His Spirit unto the seventy Elders of Israel.

Deut. xxxiv. 9 Joshua was full of wisdom, for Moses had laid his hands on him.—xxv. 8 Then the Elders of his city shall call him.—xxx. 28 Go gather unto me all the Elders of your tribes.—xxxii. 7 Thy Elders will tell thee.—*Josh.* xxiv. 31 And Israel served the Lord all the days of Joshua, and of the Elders.—1 *Sam.* x. 1 Then Samuel anointed Saul.—*Psal.* cx. 4 Thou art a Priest for ever after the order of Melchisedec.—cvii. 32 Praise him in the assembly of the Elders.—*Ezek.* viii. 1 I sat in mine house, and the Elders of Judah sat before me.—*Joel* i. 14 Sanctify a fast, call a solemn assembly, gather the Elders.—ii. 16 Gather the people, sanctify the congregation, assemble the Elders.—1 *Kings* xvii. 1 Elijah the Tishbite by the power of the Priesthood, commanded that there should be no rain.—2 *Kings* vi. 32 Elisha, and a council of Elders, sat in the house.—*Matt.* xvi. 19; xviii. 18 Whatsoever you bind on earth shall be bound in heaven. Whatsoever you loose on earth shall be loosed in heaven.—*Mark* iii. 14 And he ordained twelve.—*John* xv. 16 Ye have not chosen me, but I have chosen and ordained you.—xvii. 18 As thou hast sent me into the world, so have I sent them.—xx. 23 Whosoever sins you remit they are remitted, whosoever sins you retain they are retained.

Acts i. 24, 25 Thou, Lord, that knoweth the secret of all hearts, show which of these two thou hast chosen, that he may take part in this ministry and Apostleship.—xiv. 23 And when they had ordained them Elders in every Church.—xv. 2 Paul and Barnabas went up to the Apostles and Elders, at Jerusalem.—4 They were received of the Apostles and Elders.—6 And the Apostles and Elders came together to consider the matter.—xvi. 4 The decrees that were ordained of the Apostles and Elders at Jerusalem.—xx. 17 He sent to Ephesus, and called the Elders of the Church.—*Eph.* iv. 11 He gave some Apostles, some Prophets, some Pastors and Teachers.—

ii. 20 And built upon the foundation of Apostles and Prophets.—2 *Cor.* v. 20 Now then we are ambassadors for Christ.—1 *Cor.* v. 5 Paul exhorts the Corinthians to deliver offenders unto Satan, by the power of the Priesthood.—*Titus* i. 5 And ordain Elders in every city, as I had appointed thee.—*Luke* vi. 13 And when it was day, he called twelve of his disciples, which he named Apostles.—1 *Tim.* iii. 1 to 16 The duties of Bishops and Deacons.—v. 17 Let the Elders that rule well be counted worthy of double honour.—*Phil.* i. 1 The Bishops and Deacons at Phillippi.—*Titus* i. 7 For a Bishop must be blameless.—1 *Pet.* ii. 25 Jesus Christ, the Bishop of our souls,

Matt. x. 1 And when he had called the Twelve, he gave them power over all manner of sickness; also to cast out devils, and to heal all manner of diseases.—xxviii. 19 Go and teach all nations, baptizing them.—*Mark* xvi. 18 They shall take up serpents, they shall heal the sick.—2 *Cor.* viii. 23 They are the messengers of the Churches.—*Acts* xiv. 22, 23 To confirm the souls of disciples, and ordain officers as necessity requires.—1 *Cor.* iii. 6 To sow the word of God.—5 Paul and Apollos were ministers.—2 *Cor.* iii. 6 The Apostles were ministers of the new testament.—iv. 1 Therefore seeing we have this ministry.—*Acts* vi. 4 The Apostles gave themselves to the ministry.—1 *Tim.* i. 12 Timothy called to the ministry by the revelations of Jesus Christ.—*Matt.* x. 8; *Luke* ix. 2; x. 9 To heal the sick, cleanse the lepers, to cast out devils.—1 *Cor.* xii. 28 God hath set in the Church Apostles, Prophets, Teachers, gifts, governments, helps, &c.—*Heb.* ii. 17 It behoved Jesus to become an High Priest.—iii. 1 Jesus Christ, the High Priest of our profession.—iv. 14 Jesus, our great High Priest.—vii. 28 The Son consecrated a Priest for evermore.—ix. 11 Christ has become an High Priest of our profession.

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Alma ix. 6 And again: my brethren, I would cite your minds forward to the time when the Lord God gave these commandments unto His children; and I would that ye should remember that the Lord God ordained Priests, after His holy order, which was after the order of his Son, to teach these things unto the people; and those Priests were ordained after the order of His Son, in a manner that thereby the people might know in what manner to look forward to His Son for redemption. And this is the manner after which

they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising great faith, are called with a holy calling, yea, that holy calling which was prepared with, and according to, a preparatory redemption for such; and thus they have been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this, they might have had as great privilege as their brethren. Or in fine; in the first place they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the Only Begotten Son, who was prepared; and thus being called by this holy calling, and ordained unto the High Priesthood of the holy order of God, to teach His commandments unto the children of men, that they also might enter into His rest, this High Priesthood being after the order of His Son, which order was from the foundation of the world; or, in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to His foreknowledge of all things. Now they were ordained after this manner: Being called with a holy calling, and ordained with a holy ordinance, and taking upon them the High Priesthood of the holy order, which calling, and ordinance, and High Priesthood, is without beginning or end; thus they become High Priests for ever, after the order of the Son, the Only Begotten of the Father, who is without beginning of days or end of years, who is full of grace, equity, and truth. And thus it is. Amen.

Alma iii. 1 Alma was consecrated by his father to be High Priest over the Church.—iv. 1 Alma ordained Elders by the laying on of hands.—x. 1 The Holy Priesthood after the order of Melchisedec.—2 Priests after the order of Melchisedec.—xi. 3 Alma was High Priest over the Church.—xxi. 38 The Holy Order of God.—*Nephi* v. 9 Jesus commands the Twelve to go forth and preach the Gospel.—vi. 1 Behold, ye are they whom I have chosen to minister unto this people.

Doctrine and Covenants.

Sec. ii. 1 Commandments were given to Joseph Smith,

jun., who was called of God, and ordained an Apostle of Jesus Christ, to be the first Elder of this Church; and to Oliver Cowdery, who was also called of God, an Apostle of Jesus Christ, to be the second Elder of this Church, and ordained under his hand; and this according to the grace of our Lord and Saviour Jesus Christ, to whom be all glory, both now and for ever. Amen.

Sec. iii. 1 There are in the Church two Priesthoods, namely, the Melchisedek, and Aaronic, including the Levitical Priesthood. Why the first is called the Melchisedek Priesthood, is because Melchisedek was such a great High Priest. Before his day it was called the holy Priesthood, after the order of the Son of God; but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of His name, they, the Church, in ancient days, called that Priesthood after Melchisedek, or the Melchisedek Priesthood.

2 All other authorities or offices in the Church are appendages to this Priesthood; but there are two divisions or grand heads—one is the Melchisedek Priesthood, and the other is the Aaronic, or Levitical Priesthood.

3 The office of an Elder comes under the Priesthood of Melchisedek. The Melchisedek Priesthood holds the right of presidency, and has power and authority over all the offices in the Church in all ages of the world, to administer in spiritual things.

9 The power and authority of the higher or Melchisedek Priesthood, is to hold the keys of all the spiritual blessings of the Church—to have the privilege of receiving the mysteries of the kingdom of heaven—to have the heavens opened unto them—to commune with the general assembly and Church of the first born, and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant.

Sec. iv. 2 And the sons of Moses, according to the holy Priesthood which he received under the hand of his father-in-law, Jethro; and Jethro received it under the hand of Caleb; and Caleb received it under the hand of Elihu; and Elihu under the hand of Jeremy; and Jeremy under the hand of Gad; and Gad under the hand of Esaias; and Esaias received it under the hand of God. Esaias also lived in the days of Abraham, and was blessed of him—which Abraham received the Priesthood from Melchisedek, who received it through the lineage of his fathers, even till Noah; and

from Noah till Enoch, through the lineage of their fathers : and from Enoch to Abel, who was slain by the conspiracy of his brother, who received the Priesthood by the commandments of God, by the hand of his father Adam, who was the first man—which Priesthood continueth in the Church of God in all generations, and is without beginning of days or end of years.

Sec. ciii. 29 That my servant Hyrum may take the office of Priesthood and Patriarch, which was appointed unto him by his father, by blessing and also by right, that from henceforth he shall hold the keys of the Patriarchal blessings upon the heads of all my people, that whoever he blesses shall be blessed, and whoever he curses shall be cursed ; that whatsoever he shall bind on earth shall be bound in heaven ; and whatsoever he shall loose on earth shall be loosed in heaven ; and from this time forth I appoint unto him that he may be a Prophet and a Seer.

Sec. ii. 8 An Apostle is an Elder. His calling is to ordain Elders, Priests, and other officers.—iv. 10 The Apostles are God's High Priests.—13 The Gospel to be preached without purse or scrip.—v. The authority, power, and order of the High Council.—xiv. 1 The Prophet alone to receive revelations.—4 The Elders not sent forth to be taught, but to teach.—xxv. 3 The faithful servants shall see God.—xliii. 5 The Twelve are called to go into all the world.—xlv. 1 The title of the head of the Church.—1. 2, 3 The keys of the Holy Priesthood committed to the earth by Peter, James, John, Elijah, and John the Baptist.—li. 2 Joseph Smith the Moses of the last days.—lxxx. 1 The keys of the kingdom belong to the presidency of the High Priesthood.—lxxxv. 2 The keys of the Priesthood always to remain with Joseph Smith.—xcii. 5 Those that come forth in the first resurrection will be Priests and Kings, after the order of Melchisedec.—[*For further information concerning the Priesthood, read the whole of sections ii. iii. and ciii.*]

 THE AARONIC PRIESTHOOD.

Bible.

Heb. v. 4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

Exod. xxviii. 1 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of

Israel, that he may minister unto me in the Priest's office, even Aaron, Nadab, and Abihu, Eleazar and Ithamar, Aaron's sons.

2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

3 And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the Priest's office.

41 And thou shalt put them upon Aaron thy brother, and his sons with him, and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the Priest's office.

Heb. vii. 5 And verily they that are of the sons of Levi, who receive the office of the Priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham.

Num. xxv. 10 And the Lord spake unto Moses, saying,

11 Phinehas, the son of Eleazar, the son of Aaron the Priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

12 Wherefore say, Behold I give unto him my covenant of peace.

13 And he shall have it, and his seed after him, even the covenant of an everlasting Priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

Gen. xxix. 34 The third son of Leah and Jacob was named Levi.—*Exod. vi. 16* And these are the names of the sons of Levi.—*xix. 22* And let the Priests also sanctify themselves.—*xxix. 44* And I will sanctify Aaron and his sons to minister unto me in the Priest's office.—*xxx. 30* And thou shalt anoint Aaron and his sons to minister unto me in the Priest's office.—*xl. 13* Thou shalt put upon Aaron the holy garments.—*15* And thou shalt anoint the sons of Aaron as thou didst their father.—*Lev. viii. 2* And take Aaron and his sons with him.—[*See chapter xvi.*] *vii. 36* Aaron and his sons made Priests by a statute throughout all generations.—*Num. iii. 6* Bring the tribe of Levi near.—*10* Aaron and his sons shall wait on their Priest's office.—*12* Behold I have taken the Levites from among all the children of Israel, instead of the first-born.—*iv. 4*

The service of the sons of Kohath was to carry the ark of the covenant.—15 The sons of Kohath were not allowed to touch any holy thing.—22—28 The office of the sons of Gershon was to carry the coverings of the ark.—viii. 6, 7 Take the sons of Levi and purify them.—18 And I have taken the Levites for all the first-born of the children of Israel.—iii. 17 The names of the sons of Levi were Merari, Gershon, and Kohath.—xxxv. 2, 6, 7, 8 The cities of the inheritance of the Levites.—*Deut.* x. 8, 9 Wherefore Levi hath no part or inheritance with his brethren, his inheritance is the Lord.—xxi. 5 The Priesthood of Levi (evidently like the Bishops) were to try all manner of controversy.—2 *Chron.* xxix. shews several duties of the Levitical Priesthood.—xxxi. 5—10 Tithing to be received by the Aaronic Priesthood.—*Isa.* lxi. 6, 7 But ye shall be named the Priests of the Lord: men shall call you the ministers of God.—lxvi. 21 And I will take of them for Priests and Levites, saith the Lord.—*Psalms* xcix. 6 Moses, Aaron, and Joshua, were among the Priests of God.—cxxxii. 9 Let the Priests be clothed with righteousness.—*Ezek.* xlv. 15 The Levitical Priesthood to minister unto the Lord.—*Mal.* ii. 4—7 God's covenant with Levi.—iii. 9 He shall purify and purge the sons of Levi.—*Heb.* vii. 21 For those Priests were made without an oath.—viii. 4 There are Priests who offer gifts according to law.—5 Who serve unto the example and shadow of heavenly things.

Book of Mormon.

Mosiah xi. 12 And it came to pass that king Mosiah granted unto Alma, that he might establish Churches throughout all the land of Zarahemla; and gave him power to ordain Priests and Teachers over every Church. Now this was done because there were so many people that they could not all be governed by one Teacher; neither could they all hear the word of God in one assembly; therefore they did assemble themselves together in different bodies, being called Churches; every Church having their Priests and their Teachers, and every Priest preaching the word according as it was delivered to him by the mouth of Alma; and thus, notwithstanding there being many Churches, they were all one Church.

2 *Nephi* iv. 5 And it came to pass that I, Nephi, did consecrate Jacob and Joseph, that they should be Priests and Teachers over the land of my people.

Doctrin and Covenants.

Sec. iii. 8 The second Priesthood is called the Priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. Why it is called the lesser Priesthood, is because it is an appendage to the greater or the Melchisedek Priesthood, and has power in administering outward ordinances. The Bishopric is the Presidency of this Priesthood, and holds the keys or authority of the same. No man has a legal right to this office, to hold the keys of this Priesthood, except he be a literal descendent of Aaron. But as a High Priest of the Melchisedek Priesthood has authority to officiate in all the lesser offices, he may officiate in the office of Bishop when no literal descendant of Aaron can be found, provided he is called and set apart, and ordained unto this power by the hands of the Presidency of the Melchisedek Priesthood.

10 The power and authority of the lesser, or Aaronic Priesthood, is to hold the keys of the ministering of angels, and to administer, in outward ordinances, the letter of the Gospel—the baptism of repentance for the remission of sins, agreeably to the covenants and commandments.

Sec. iv. 3 And the Lord confirmed a Priesthood also upon Aaron and his seed, throughout all their generations—which Priesthood also continueth and abideth for ever with the Priesthood, which is after the holiest order of God: and this greater Priesthood administereth the Gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

Sec. ii. 10 The Priest's duty is to preach, expound, baptize, and administer the sacrament.—11 The duty of the Teachers.—iv. 22 The Teachers and Deacons to be standing ministers of the Church.—6 The sons of Aaron yet to offer sacrifices unto the Lord.

MISCELLANEOUS PASSAGES ON THE PRIESTHOOD.

Bible.

Gen. iv. 3, 4 The offerings of Cain and Abel.—*Num. xvi. 1—4* Korah, Dathan, Abiram, and On revolt from the true Priesthood.—11 Thou and all thy company are gathered together against the Lord.—33 The earth opened her mouth

and swallowed the apostate Priesthood up.—36—40 Eleazer took the brazen censers of the apostate Priesthood, and covered the altar therewith, to be a memorial that no person come nigh to offer incense, except the seed of Aaron.—xviii. 7 Therefore thou and thy sons shall keep the Priest's office. xxvi. 61 Nadab and Abihu died, because they offered strange fire before the Lord.—*Exod.* xix. 6 If you will obey my voice, you shall be a peculiar treasure unto me.—7 And ye shall be a kingdom of Priests, an holy nation.—*Deut.* iv. 7 What nation is there so great that hath the Lord so nigh unto them.—xiv. 2 For thou art an holy people unto the Lord, a peculiar people unto Himself.—1 *Chron.* vi. 10 Azariah officiated in the Priest's office, in the temple that Solomon built.—2 *Chron.* xxvi. 16—21 Uzziah, king of Israel, not being delegated by God, ventures to officiate in the office of a Priest, and as a penalty, the Lord smote him with a leprosy, which clave unto him till the day of his death.—1 *Sam.* xiii. 8—14 Saul loses his kingdom because he officiates without authority.—2 *Sam.* vi. 3 Uzzah and Ahio employed to drive the cart containing the ark.—6 Uzzah not being a Priest, put forth his hand to steady the ark of the Lord. So the Lord smote him that he died.—*Neh.* xii. 7 These were the chief of the Priests.—*Ezra* viii. 24 Then I separated the chief of the Priests.—*Isa.* xiv. 1 I will yet choose the house of Israel.—xliv. 1 O Jacob, my servant, and Israel whom I have chosen.—*Psalms* cv. 6 O ye seed of Abraham, ye children of Jacob His chosen.—*Ezek.* xlv. 13 And they shall not come near unto me to minister unto me in the Priest's office.—*Jer.* xxxi. 14 I will satiate the souls of the Priests.—*John* iv. 22 Salvation is of the Jews.—vi. 70 Have not I chosen you twelve.—xvii. 21, 23, 25 That thou hast sent me.—x. 41 Witnesses chosen before of God.—*Rom.* ix. 4 Who are Israelites, to whom pertains the adoption and glory, and the covenants, and the service of God.—11 That the purposes of God might stand, not of works, but of him that calleth.—xi. 5 Even at this time there is a remnant, according to the election of grace.—viii. 28 To them who are called according to His purpose.—20 Those whom He foreknew, He predestinated to become conformed to the image of His Son.—30 Those whom He did predestinate, He also called.—1 *Cor.* ix. 17 For a dispensation of the Gospel is committed unto me.—18 The Gospel to be preached without charge.—2 *Cor.* iii. 7, 8 But if the ministration of death was glorious, shall not the ministration of

the Spirit be more glorious.—iv. 7 That the power may be in God, and not in us.—ii. 15 For we are unto God a sweet savour.—16 We are a savour of death unto death, or of life unto life.—*Gal.* iii. 16 Now to Abraham and his seed was the promise made.—18 God gave it to Abraham by promise.—*Eph.* iii. 6 That the Gentiles should be the partakers of the Priesthood with the Jews.—1 *Thess.* i. 13 The word of the Apostles is the word of God.—*Heb.* vii. 14 For it is evident that the Priesthood also was vested in the tribe of Judah though Moses spake nothing concerning it.—24 The Melchisedec Priesthood unchangeable.—1 *Tim.* iv. 11 These things command and teach.—14 Neglect not the gift that is in thee.—1 *Pet.* ii. 9 But ye are a chosen generation, a royal Priesthood.—*Rev.* iii. 11 Hold fast that which thou hast.—v. 10 And thou hast made us unto our God, Kings and Priests.—vii. 2 The angel that had the seal of the Priesthood.—13 Elders in heaven.—xx. 6 They shall be Priests of God and of Christ.

Book of Mormon.

Mosiah ix. 9 Alma ordained Priests, one to every fifty of the people.—*Alma* ii. 3 Alma had consecrated Priests, Teachers, and Deacons.—iv. 1 Alma ordained Priests and Elders to preside over the Church.—xxi. 5 Helaman and his brethren ordained Priests and Teachers.—*Moroni* iii. 1 The manner of ordination.—2 *Nephi* v. 1 Jacob ordained and consecrated a Priest after the Holy Order.—iv. 4 Nephi was the ruler and Teacher of his brethren.

Doctrine and Covenants.

Sec. vi. 3 Therefore your life and Priesthood hath remained.—xi. 4 The Prophet holds the keys of mysteries.—xiii. 5 Elders and Priests to preach the principles of the Book of Mormon.—xx. 15 Those who desire in meekness to receive the Priesthood.—xxii. 1 The words of the Priesthood are the words of God.—2 The order of the Bishopric.—xxiv. 1 The keys of the kingdom of God are committed unto man on the earth.—xxxvii. 8 No man to preach until he is called.—xcviii. 5 The Priesthood the salt of the earth.—cvi. 8, 9, 10, 11 The nature of the power of the Priesthood. [*For further information concerning the duties of the Priesthood, read the whole of sections ii.; iii.; iv.; xiii.; ciii.; cviii. 5, 6, 10.*]

Pearl of Great Price.

Page 2 This is the record of the Father, and the Son, from henceforth and for ever : and thou art after the order of Him who was without beginning of days or end of years, from all eternity. Behold, thou art one in me, a son of God ; and thus may all become my sons. Amen.

Page 10 In the land of the Chaldeans, at the residence of my father, I, Abraham, saw that it was needful for me to obtain another place of residence, and finding there was greater happiness, and peace, and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same ; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace ; and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers ; it was conferred upon me from the fathers ; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth to the present time, even the right of the first born, on the first man, who is Adam, or first father, through the fathers, unto me.

Page 20 Behold, I will lead thee by my hand, and I will take thee, to put upon thee my name, even the Priesthood of thy father, and my power shall be over thee. As it was with Noah, so shall it be with thee, that through thy ministry my name shall be known in the earth for ever, for I am thy God.

Page 22 My name is Jehovah, and I know the end from the beginning, therefore my hand shall be over thee, and I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations, and I will bless them through thy name ; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father ; and I will bless them that bless thee, and curse them that curse thee ; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right

shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body), shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal.

Page 24 Now the Lord had shewn unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and He stood in the midst of them, and He said, These I will make my rulers; for He stood among those that were spirits, and He saw that they were good; and He said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born.

Page 21 Pharaoh, king of Egypt, sought the Priesthood, but could not claim it, he and his seed being cursed as pertaining to the Priesthood. . . . The ancient Patriarchs and Priests had a knowledge of the mysteries of creation, also the planets and the stars.—*Book of Abraham.*

Journal of Discourses.

Vol. i., p. 135 Varied duties of the Priesthood.—136 The order of the Priesthood.—*Vol. ii., p. 13, 14, 15* The power of the Priesthood.—*p. 88, 89, 90* The duties of a Bishop.—*p. 153* The saving power of the Priesthood.—*p. 159* The word of the Priesthood the word of the Lord.—*p. 180* Is the Priesthood again given to the children of men.—*p. 188* The Priesthood preserves, assists, and gives power to legislate properly.—*p. 222* Joseph Smith sent of God.—*p. 188* The Priesthood eternal.

History of Joseph Smith.

October 5, 1840.—The institution of the Priesthood was prior to the foundation of this earth, or the morning stars sang together, or the sons of God shouted for joy, and is the highest and holiest Priesthood, and is after the order of the Son of God; and all other Priesthoods are only parts, ramifications and powers, and blessings belonging to the same, and are held, controlled, and directed by it; it is the channel through which the Almighty commenced revealing His glory at the beginning of the creation of this earth, and through which He has continued to reveal Himself to the children of men to the present time, and through which He will make known His purposes to the end of time. . . .

This, then, is the nature of the Priesthood, every man holding the Presidency of his dispensation, and one holding the Presidency of them all, even Adam; and Adam receiving his power and authority from the Lord. . . . Now the doctrine of translation is a power which belongs to the Priesthood. There are many things which belong to the Priesthood and the keys and powers thereof, which have been kept hid from the foundation of the world. . . . The sacrifices, as well as every ordinance belonging to the Priesthood, will, when the temple of the Lord shall be built, and the sons of Levi be purified, and fully restored and attended to in all their powers, ramifications, and blessings. . . . It is not to be understood that the law of Moses will be established again with all its varieties of rites and ceremonies, but those things which existed prior to Moses' day. [*The whole of this article is important, and should be read. See also the History, under date of April 18, 1834, and April 20, 1842.*]

Before the law, the Priests were sometimes called the Sons of God.

Gen. vi. 2 The Sons of God saw the daughters of men.—*Job* i. 6; ii. 1 There was a day when the Sons of God came to present themselves before the Lord.—xxxviii. 7 When the morning stars sung together, and the Sons of God shouted for joy.—*Psalms* lxxxii. 6 I have said ye are Gods.—*John* x. 35 If he called them Gods to whom the word of God came.

Prior to God giving the lesser Priesthood to the tribe of Levi, the first-born of the house of Israel were sanctified to minister in that capacity.

Num. iii. 12, 41, 45 I have taken the Levites instead of all the first-born of the house of Israel.—viii. 16; xviii. 15; *Exod.* xiii. 2, 12; xxxiv. 19 The first-born sanctified to the Lord.

When they officiated, they were generally termed the young men.

Gen. xiv. 24.—*Exod.* xxiv. 5.

Seers spoken of.

1 *Sam.* ix. 9 Come, let us go to the Seer. He that beforetime

was called a Seer, is now called a Prophet.—11 Is the Seer here.—18 Tell me where the Seer's house is.—19 Samuel said, I am the Seer.—2 *Sam.* xv. 27 Art thou not a Seer.—xxiv. 11; 1 *Chron.* xxi. 9 The Prophet Gad, David's Seer.—1 *Chron.* ix. 22, 29 Samuel the Seer did ordain.—xxv. 5 Heman, the king's Seer.—xxvi. 28 And all that Samuel the Seer did.—xxix. 29 Samuel the Seer, and Gad the Seer.—2 *Chron.* ix. 29 Iddo the Seer.—Also xii. 15; xvi. 7 Hanani the Seer.—10 Asa was wroth with the Seer.—xxix. 25 Gad the king's Seer.—30 Asaph the Seer.—*Amos* vii. 12 O, thou Seer.—2 *Kings* xvii. 13 And by all the Seers.—*Isa.* xxix. 10 Your rulers and Seers hath he covered.—xxx. 10 Which say to the Seers, see not.—*Mic.* iii. 7 Then shall the Seers be ashamed.

It is some times objected that none held the Priesthood but the house of Aaron. We have appended the names of a few individuals who held this power, but were not of the house of Aaron, nor of the tribe of Levi.

Gen. iv. 3, 4 Abel offered unto the Lord.—2 *Pet.* ii. 5 Noah, a preacher of righteousness.—*Gen.* xxii. 2 Abraham a Priest.—*Heb.* vii. 14 Jesus, of the tribe of Judah; (also David his Father.)—1 *Kings* xvii. 1 Elisha the Tishbite.—*Gen.* v. 22 Enoch walked with God.—*Rom.* xi. 1 Paul, of the tribe of Benjamin.—*Dan.* i. 6 Daniel, of the tribe of Judah.—*Exod.* xviii. 1 Jethro, a Priest of Midian.—*Dan.* i. 6 Azariah, of the tribe of Judah.—1 *Sam.* i. Elkanah and Samuel, Ephraimites.—*Num.* xiii. 8 Joshua, an Ephraimite.—*Heb.* vii. 1 Melchisedec, a Priest of the Most High God.—*Judges* vi. 15 Gideon, of the tribe of Manasse.—*Rev.* vii. 5, 8; xiv. 1 One hundred and thirty-two thousand Priests not of the tribe of Levi. [*See Power and Eternity of the Priesthood, Seer, Vol. I., Number 10, by O. Pratt; also O. Spencer's Letters to the Rev. W. Crowel, Number ix.*]

BOOK OF MORMON AND PROPHECIES CONCERNING THE SEED OF EPHRAIM.

Bible.

Hosea viii. 11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin.

12 I have written to him the great things of my law, but they were counted as a strange thing.

Acts xvii. 26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation ;

27 That they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us.

Ezek. xxxvii. 15 The word of the Lord came again unto me, saying,

16 Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph the stick of Ephraim, and for all the house of Israel his companions.

17 And join them one to another into one stick, and they shall become one in thine hand.

18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these ?

19 Say unto them, Thus saith the Lord God ; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribe of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20 And the sticks whereon thou writest, shall be in thine hand before their eyes.

Psalms lxxxv. 10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth shall spring out of the earth ; and righteousness shall look down from heaven.

Hab. ii. 2 And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

3 For the vision is yet for an appointed time; but at the end it shall speak, and not lie: though it tarry, wait for it, because it will surely come, it will not tarry.

Isa. xxix. 1 Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices.

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground: and thy speech shall whisper out of the dust.

5 Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly.

6 Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith I cannot, for it is sealed.

12 And the book is delivered to him that is not learned, saying, Read, this, I pray thee: and he saith, I am not learned.

13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men.

14 Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

19 The meek also shall increase their joy in the Lord,

and the poor among men shall rejoice in the Holy One of Israel.

Gen. xlix. 22 Joseph is a fruitful bough by a well.—24 The arms of his hands were made strong.—25, 26 The blessings of Joseph.—xlvi. 5—20 The blessings of Ephraim and Manasseh.—*Deut.* xxxiii. 13—17 Moses' blessing upon the tribe of Joseph.—*Isa.* xviii. Woe to the land shadowing with wings.—1 *Chron.* v. 1, 2 The birthright of Reuben fell on Joseph.

Isa. xvi. 8 They are gone over the sea.—*Psalm* lx. 7 Ephraim is the strength of mine head.—*Jer.* xlvi. 32 They are gone over the sea.—*Matt.* xv. 24 Other sheep have I which are not of this fold.—*John* xvii. 17 Thy word is truth.—*Rev.* xiv. 6 Having the everlasting Gospel to preach.—*Dan.* ii. 34 Thou sawest till a stone was cut out of the mountain without hands.

The following passages contain a number of predictions on the tribe of Ephraim.—*Psalm* lxxx. 1—11; *Isa.* xxviii. 1—21; *Jer.* xxxi. 9, 18, 20; *Hosea* vii. 8; xi. 1—12; viii. 11, 12; *Psalm* cviii. 8; *Zeph.* iii. 10, 11.

Books and writings spoken of in the Bible, but which are not in it.

Book of the Manner of the Kingdom, 1 *Sam.* x. 25.

Books containing three thousand proverbs, a thousand and five songs, and a natural history written by Solomon, 1 *Kings*, iv. 32, 33.

Book of the Chronicles of the Kings of Judah, 1 *Kings*, xv. 7.

The Acts of Uzziah written by Isaiah, 2 *Chron.* xxvi. 22.

Life of Manasseh, 2 *Chron.* xxxiii. 18.

Book of the Kings of Judah and Israel, 2 *Chron.* xxviii. 26; xxxv. 27; xxxvi. 8.

Book of the Wars of the Lord, *Num.* xxi. 14.

Book of Jasher, *Josh.* x. 13.

Book of the Statutes of the Kingdom of Israel, 1 *Sam.* x. 25.

The Book of the Acts of Solomon, 1 *Kings* xi. 41.

Book of the Chronicles of the Kings of Israel, 1 *Kings* xiv. 19.

Book of Nathan the Prophet, } 1 *Chron.* xxix. 29.
Book of Gad, the Seer, }

- Book of Ahijah the Prophet, } 2 *Chron.* ix. 29.
 Book of the Visions of Iddo the Seer, }
 Book of Shemaiah the Prophet, 2 *Chron.* xii. 15.
 Book of the Prophet Iddo, 2 *Chron.* xiii. 22.
 Book of Jehu, 2 *Chron.* xx. 34.
 Book of the Sayings of the Seers, } 2 *Chron.* xxxiii. 18, 19.
 Book of the Kings of Israel, }
 Book of the Story of the Kings, 2 *Chron.* xxiv. 27.
 A Book that the Lord commanded Jeremiah to write, *Jer.*
 xxxvi. 2, 32.
 A Book Sealed till the time of the end, *Dan.* xii. 4.
 Revelations given to the Seed of Ephraim, *Hosea* viii. 12.
 A Book written by Habbakuk, which was to be kept from
 the world, to come forth at the time of the end, *Hab.* ii. 2.
 Books and Parchments, 2 *Tim.* iv. 13.
 Another Epistle to the Corinthians, 1 *Cor.* v. (Two only
 are published.)
 A Second Epistle to the Colossians, *Col.* iv. 16. (One only
 is published.)
 A Second Epistle of Jude, *Jude* 3. (We have only one.)
 Book of Enoch, *Jude* 14.
 Many Books written on the Faith of the ancient Saints,
Luke i. 1.

The following are the names of a few Recorders and Scribes whose duties, no doubt, were to write the words of God as they came through Seers, Revelators, and Prophets.

2 *Sam.* viii. 16 Ahilud was Recorder.—2 *Kings* xviii. 18 Joah, the son of Asaph, the Recorder.—2 *Chron.* xxxiv. 8 Joah the Recorder.

2 *Sam.* viii. 17 Zadok and Ahitub were the Priests, Seraiah was Scribe.

2 *Kings* xviii. 18 Shebna was Scribe.—2 *Chron.* xxxiv. 14 Of the Levites were Scribes and officers.—1 *Chron.* xxvii. 32 David's uncle was a Counsellor and a Scribe.—*Ezra* vii. 6 Ezra was a Scribe in the law of Moses.—*Jer.* xxxvi. 4 Baruch the Scribe wrote the revelations from the mouth of Jeremiah.

Book of Mormon.

1 *Nephi* i. 1 I make a record of my proceedings in my days; yea, I make a record in the language of my father, which consists of the learning of the Jews, and the language

of the Egyptians. And I know that the record which I make is true; and I make it with mine own hand; and I make it according to my knowledge.

2 *Nephi* xi. 13 After my seed and the seed of my brethren shall have dwindled in unbelief, and shall have been smitten by the Gentiles; yea, after the Lord God shall have camped against them round about, and shall have laid siege against them with a mount, and raised forts against them; and after they shall have been brought down low in the dust, even that they are not, yet the words of the righteous shall be written, and the prayers of the faithful shall be heard, and all those who have dwindled in unbelief, shall not be forgotten; for those who shall be destroyed shall speak unto them out of the ground, and their speech shall be low out of the dust, and their voice shall be as one that hath a familiar spirit; for the Lord God will give unto him power, that he may whisper concerning them, even as it were out of the ground; and their speech shall whisper out of the dust. For thus saith the Lord God: They shall write the things which shall be done among them, and they shall be written and sealed up in a book, and those who have dwindled in unbelief, shall not have them, for they seek to destroy the things of God: wherefore, as those who have been destroyed, have been destroyed speedily; and the multitude of their terrible ones shall be as chaff that passeth away. Yea, thus saith the Lord God: It shall be at an instant, suddenly.—[*See context and pars.* 17, 18, 19.]

Mormon iii. 2 And it came to pass that when we had gathered in all our people in one to the land of Cumorah, behold I, Mormon, began to be old; and knowing it to be the last struggle of my people, and having been commanded of the Lord that I should not suffer that the records which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanites, (for the Lamanites would destroy them,) therefore I made this record out of the plates of Nephi, and hid up in the hill Cumorah all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni.

1 *Nephi*, v. 47 The plates to be handed down from one generation to another.—2 *Nephi* ii. 2 The writings of Joseph and Judah together.—xi. 13 Written and sealed up in a book.—xii. 6 God's word shall hiss forth.—*Enos* i. 4 God covenanted with Enos that He would bring

forth the records in His own due time.—*Alma* xvii. 5 The Lord would preserve the records till they should go forth.—6, 7 God would reserve the records for a wise purpose.—*Mormon* ii. 6 The records to come forth in the Lord's time.—iii. 4 The record to come forth in the Last days.—iv. 2 For out of the earth they shall come.—3 And it shall come in a day when the blood of the Saints shall cry unto the Lord.—8 The language of the record.

[For further information concerning the hiding up of the divine records, their language, manner of engraving, where deposited, and when to come forth, the reader is referred to the index of the Book of Mormon, by which abundant evidence can be found.]

Doctrine and Covenants.

Sec. 1, 2 And with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting Gospel, to whom I have committed the keys of the record of the stick of Ephraim; and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, spoken by the mouth of all the holy Prophets since the world began.

Sec. xxx. 6 Nevertheless my work shall go forth, for inasmuch as the knowledge of a Saviour has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Saviour come unto my people, and to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers—and this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwindled in unbelief because of the iniquity of their fathers, whom the Lord had suffered to destroy their brethren the Nephites, because of their iniquities and their abominations; and for this very purpose are these plates preserved which contain these records, that the promises of the Lord might be fulfilled, which He made to His people: and that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the Gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name, and that through their repentance they might be saved. Amen.

Sec. xxxvi. 10 And, behold, all the remainder of this work does contain all those parts of my Gospel which my holy Prophets, yea, and also my disciples, desired in their prayers

should come forth unto this people. And I said unto them, that it should be granted unto them according to their faith in their prayers; yea, and this was their faith, that my Gospel which I gave unto them, that they might preach in their days, might come unto their brethren the Lamanites, and also all that had become Lamanites, because of their dissension. [*See also the following paragraphs of this section.*]

Sec. cxi. 3 Joseph Smith, the Prophet and Seer of the Lord, has done more (save Jesus only), for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting Gospel which it contained to the four quarters of the earth.

Sec. i. 5 Book of Mormon translated by the power of God. ii. 2 The Book of Mormon contains the record of a fallen people, and the fulness of the Gospel to the Gentiles.—viii. 12 There are records yet kept back, on account of the wickedness of the people.—xlii. 1 The sword of Laban, the Urim and Thummim, and miraculous Directors.—xxxiv. 3 The gift of translation. Sacred records to come forth.—lv. 9 The Book of Mormon given for instruction.—cviii. 11 The records were kept back.

Pearl of Great Price.

Page 7.—And great tribulations shall be among the children of men, but my people will I preserve: and righteousness will I send down out of heaven: and truth will I send forth out of the earth, to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth, unto a place which I shall prepare; a Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my Tabernacle, and it shall be called ZION, a New Jerusalem.—*Prophecy of Enoch.*

CELESTIAL LAW OF MARRIAGE.

Bible.

Gen. iv. 19 And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

xvi. 1 Now Saria, Abram's wife, bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

2 And Saria said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee go in unto my maid: it may be that I may obtain children by her. And Abram hearkened to the voice of Saria.

3 And Saria, Abram's wife, took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

xx. 17 So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children.

xxv. 6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

2 Sam. xii. 7 And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou despised the commandment of the Lord, to do evil in His sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith, the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst it secretly: but I will do this thing before all Israel, and before the sun.

12 And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.

Gen. vi. 15 And Hagar bare Abram a son.—xxix. 20 And Jacob served seven years for Rachael.—25 And it came to pass in the morning, behold it was Leah.—28 And Laban gave Rachael his daughter to Jacob to wife also.—xxx. 4 Rachael gives Bilhah to Jacob.—9 Leah gave Zilpah her maid to Jacob to wife.—26 Give me my wives and children.—xxxvi. 2 Esau took his wives of the daughters of Canaan.—6 And Esau took his wives, and his sons, and his daughters.—12 And Timna was concubine to Eliphaz, Esau's son.—xxxviii. 8 And Judah said unto Onan, go in unto thy brother's wife.—xl. 19 Take wagons for your wives, and come.—*Exod.* xxi. 10 And if he take him another wife.—ii. 21 He gave Moses Zipporah his daughter.—*Num.* xii. 1 Moses married an Ethiopian woman.—*Judges* viii. 30 And Gideon had three score and ten sons, and many wives.—xii. 13, 14 Abdon, a judge of Israel, had forty sons and thirty nephews.—1 *Sam.* i. 2 Elkanah had two wives.—xxv. 42, 43 David takes Abigail and Ahinoah for his wives.—2 *Sam.* v. 13 And David took him more concubines and wives out of Jerusalem.—xix. 5 Thou hast shamed this day the faces of all thy servants which have saved the lives of thy sons, and thy daughters, and thy wives, and thy concubines.—1 *Kings* xi. 3 And he had seven hundred wives, princesses, and three hundred concubines.—xx. 7 For he sent unto me for my wives.—1 *Chron.* iv. 5 And Ashur the father of Tekoa had two wives.—vii. 4 For they had many wives and sons.—viii. 8 Hushim and Baara were the wives of Sharahaim.—2 *Chron.* xi. 21 Rehoboam, king of Israel, had eighteen wives and threescore concubines.—xxiv. 3 And Jehoida, the Priest of God, took two wives.—xiii. 21 And Abijah waxed mighty, and had fourteen wives and twenty and two sons, and sixteen daughters.—*Judges* x. 3, 4 Jair, a Gileadite, had thirty sons.

—ix. 5 Jerubaal had seventy-one sons.—*Gen. xxx. 18* I have given my maiden my husband.—*Psalms xiv. 9* Kings' daughters were among thy honourable women.—[See context.]
Isa. iv. 1 In that day, seven women shall take hold of one man, saying.—*Hosea i. 2* Go take thee a wife of whoredoms.—
iii. 1 The Lord said unto me, Go, yet love a woman beloved of her friends.—*Mark x. 29, 30* There is no man that leaves houses, lands, wives, children, or friends, but what shall receive an hundred fold in this life.—*1 Tim. iii. 2* A Bishop, then, must be blameless, the husband of one wife.—
—12 Let the Deacons be the husband of one wife.

[A Revelation on this important subject given to Joseph Smith, July 12, 1843, should be diligently studied. On account of its length, and the difficulty of making selections from a document, every part of which is so valuable, we have not inserted any of it here.]

THE ZION OF THE LAST DAYS ON THE
WESTERN CONTINENT.

Bible.

Psalm cii. 13 Thou shalt arise, and have mercy upon Zion : for the time to favour her, yea, the set time, is come.

14 For thy servants take pleasure in her stones, and favour the dust thereof.

15 So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.

16 When the Lord shall build up Zion, He shall appear in His glory.

21 To declare the name of the Lord in Zion, and His praise in Jerusalem,

Isa. iv. 5 And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night ; for upon all the glory shall be a defence.

6 And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain.—[*See context.*]

Isa. lx. 1 Arise, shine ; for thy light is come, and the glory of the Lord is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people : but the Lord shall arise upon thee, and His glory shall be seen upon thee.

3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

4 Lift up thine eyes round about, and see : all they gather themselves together, they come to thee : thy sons shall come from far, and thy daughters shall be nursed at thy side.

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged ; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

11 Therefore thy gates shall be open continually ; they shall not be shut day nor night ; that men may bring unto

thee the forces of the Gentiles, and that their kings may be brought.

12 For the nation and kingdom that will not serve thee shall perish : yea, those nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary ; and I will make the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee ; and all they that despised thee shall bow themselves down at the soles of thy feet ; and they shall call thee, the City of the Lord, The Zion of the Holy One of Israel.

19 The sun shall be no more thy light by day ; neither for brightness shall the moon give light unto thee : but the Lord shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down ; neither shall thy moon withdraw itself : for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also shall be all righteous : they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one shall become a thousand, and a small one a strong nation : I the Lord will hasten it in his time.—
[See context.]

Psalm xlvi. 2 Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King.

3 God is known in her palaces for a refuge.

11 Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12 Walk about Zion, and go round about her : tell the towers thereof.

13 Mark ye well her bulwarks, consider her palaces : that ye may tell it to the generation following.

14 For this God is our God, for ever and ever : He will be our guide even unto death.

Psalm cxxxii. 4 I will not give sleep to mine eyes, or slumber to mine eyelids.

5 Until I find out a place for the Lord, an habitation for the mighty God of Jacob.

6 Lo, we heard of it at Ephratah : we found it in the fields of the wood.

7 We will go into His tabernacles : we will worship at His footstool.

8 Arise, O Lord, into thy rest ; thou, and the ark of thy strength.

9 Let thy Priests be clothed with righteousness ; and let thy Saints shout for joy.

10 For thy servant David's sake turn not away the face of thine anointed.

11 The Lord hath sworn in truth unto David ; He will not turn from it ; Of the fruit of thy body will I set upon thy throne.

12 If thy children will keep my covenant, and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

13 For the Lord hath chosen Zion ; He hath desired it for His habitation.

14 This is my rest for ever ; here will I dwell ; for I have desired it.

Psalm ii. 6 I have set my king upon my holy hill, Zion.—ix. 11 The Lord dwelleth in Zion.—xiv. 7 The salvation of Israel to come out of Zion.—xvi. 4 The city of God.—5 God is in the midst of her.—cxxxviii. 5 The blessing of God to come out of Zion.—cxxxix. 5 Those that hate Zion to be confounded.—cxxxii. 13 For the Lord hath chosen Zion.

Isa. i. 26 The judges and counsellors to be restored as at first.—27 Zion to be redeemed with judgments.—ii. 3 The law shall go forth out of Zion.—x. 24 Zion not to fear her enemies.—xiv. 32 The Lord hath founded Zion.—xxxiii. 5 Zion to be filled with righteousness.—xl. 9 Zion to get up into a high mountain.—xlix. 14—17 God hath graven Zion on the palms of His hands, He will not forget her.—19—22 Zion to be driven and to be a captive, moving to and fro.—23 Kings to be her nursing fathers, and queens her nursing mothers.—26 Those that oppress Zion to be fed with their own flesh, and to drink their own blood.—xxxv. 1—7 The wilderness to be made glad.—xliii. 18—20 The beasts of the fields, the dragons, and the owls, to honour God.—li. 3 For the Lord shall comfort Zion.—11 The redeemed of the Lord shall come to Zion.—16 Thou art my people.—lii. 1 Put on thy strength, O Zion.—7 How beautiful are the ministers of Zion.—8 When the Lord shall bring again Zion.—lix. 20 And the Redeemer shall come to Zion.—liv. 5 For God is the husband of Zion.—7—17 The blessing of God upon Zion.—lxi. 1—11 The happy prospects of Zion.—lxii. 2 Zion shall be call-

ed by a new name.—5 God shall rejoice over Zion.—12 The inhabitants of Zion shall be called the redeemed of the Lord.—lxiv. 10 Zion is a wilderness.—lxvi. 8 Zion brought forth her children.—*Jer.* iii. 14 The Lord will take one of a city, and two of a family, and bring them to Zion.—xxx. 6 Arise, and let us go up to Zion.—12 Therefore they shall come and sing in the heights of Zion.—l. 5 They shall ask the way to Zion.—*Joel* ii. 1—11 The haste of the nations to gather to Zion.—15 Blow the trumpet in Zion.—iii. 16 The Lord shall roar out of Zion.—17 I am the Lord your God, dwelling in Zion.—*Amos* i. 2 The Lord will roar from Zion.—*Obad.* 21 And Saviours shall come upon Mount Zion.—*Micah* iv. 4 But every man shall sit under his own vine and fig tree.—10 Zion in the last days to be driven and persecuted.—13 Zion to beat in pieces all her enemies.

Zeph. iii. 14—20 Zion triumphs over her enemies.—*Zech.* i. 17 The Lord will comfort Zion.—ii. 10—13 The Lord will dwell in the midst of Zion.

Rom. xi. 26 The Deliverer shall come out of Zion.—ix. 33 Behold, I lay in Zion a stumbling stone.—*Rev.* xiv. 1 A Lamb stood on Mount Zion.—xxi. 2 The Holy City of the New Jerusalem, or Zion.

[The student is here cautioned that there are three Zions spoken of in the Scriptures, viz., the Zion that formerly was in Jerusalem, where David dwelt, the Zion that will be again in Jerusalem, the Zion on the Western Continent; and there is also a Zion of Enoch, spoken of in the *Pearl of Great Price*, hence the necessity of care in making selections for a discourse on this subject.]

Book of Mormon.

Ether vi. 1 It became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve Him who dwell upon the face thereof; and that it was the place of the New Jerusalem, which should come down out of heaven, and the Holy Sanctuary of the Lord. Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land.

. And that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type; for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that He might

be merciful unto the seed of Joseph, that they should perish not, even as He was merciful unto the father of Joseph, that he should perish not; wherefore the remnant of the house of Joseph shall be built upon this land. . . . It shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away. And there shall be a new heaven and a new earth; and they shall be like unto the old, save the old have passed away, and all things have become new. And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph who were of the house of Israel.

1 *Nephi* iii. 7 America, the land of promise.—44 The Gentiles to inherit the promised land.—41 Blessed are they who shall seek to bring forth Zion.—vii. 3 Those that fight against Zion to be destroyed.

2 *Nephi* xi. 15 The labourer in Zion shall labour for Zion.—*Nephi* ix. 8 The land of America given to the remnants of Israel.—10, 11 The triumph of Zion.—x. 1 The people who are gathered in, to build a New Jerusalem.—*Mosiah* vii. 17 The Lord shall bring again Zion.

Doctrine and Covenants.

Sec. iv. 1 A revelation of Jesus Christ unto his servant Joseph Smith, Jun., and six Elders, as they united their hearts and lifted their voices on high; yea, the word of the Lord concerning His Church, established in the last days for the restoration of His people, as He has spoken by the mouth of His Prophets, and for the gathering of His Saints to stand upon Mount Zion, which shall be the city of New Jerusalem, which city shall be built, beginning at the Temple lot, which is appointed by the finger of the Lord, in the western boundaries of the state of Missouri, and dedicated by the hand of Joseph Smith, Jun., and others, with whom the Lord was well pleased.

2. Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the Saints beginning at this place, even the place of the Temple, which Temple shall be reared in this generation; for verily, this generation shall not all pass away until an house shall be

built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord.

Sec. xv. 12 And with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the Saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion.—[See *Sec. xiv.*]

Sec. lxxxvii. 4 For I have consecrated the land of Shinee-
hah in mine own due time for the benefit of the Saints of the Most High, and for a stake to Zion; for Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments.—[The reader is here informed that the word *Shinee-
hah* was substituted for *Kirtland*, and means *Kirtland*.]

Sec. xcvi. 11 Now, unto what shall I liken the children of Zion? I will liken them unto the parable of the woman and the unjust judge (for men ought always to pray and not to faint), which saith—There was in a city a judge which feared not God, neither regarded man. And there was a widow in that city, and she came unto him saying—Avenge me of mine adversary. And he would not for a while, but afterwards he said within himself—Though I fear not God, nor regard man, yet because this widow troubleth me I will avenge her, lest, by her continual coming, she weary me. Thus will I liken the children of Zion.

Sec. x. 2 The righteous to be gathered unto one place, in the land of America.—xviii. 3 The land upon which is the Zion of God.—xxi. 7 The rebellious are not of the blood of Ephraim, and shall not inherit Zion.—8 Zion shall flourish.—xxii. 4 The inhabitants of Zion to observe the Sabbath.—xlvi. 2 Joseph Smith inspired to move the cause of Zion.—lix. 4 Zion to flourish upon the hills.—lxv. 5 Before the Lord comes Zion shall flourish on the mountains.—lxxxii. 5 The nations shall honour Zion.—xcviii. 4 Zion shall not be moved out of her place, though her children be scattered.—6, 7, 8 A parable concerning Zion.—9 Jackson County to be the gathering place of the Saints.—ci. 3 Those who have been scattered shall build the waste places of Zion.—5 The Saints commanded to purchase the land of Zion.—ciii. 2 Zion cannot be built up, unless it be by the princi-

ples of a celestial kingdom.—3 Counsel to the inhabitants of Zion.—9 Zion to become fair as the sun, clear as the moon, &c.—ciii. 13 The inhabitants of Zion to build a temple.—cviii. 10 The Prophets of old to come and stand with the Saviour, upon Mount Zion.

Pearl of Great Price.

Page 7 To gather out my own elect from the four quarters of the earth, unto a place which I shall prepare; a Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem. And the Lord said unto Enoch, then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other; and there shall be my abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest. And it came to pass that Enoch saw the days of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years.—*Prophecy of Enoch.* [See *Seer*, Vol. II, Number 5, by O. Pratt.]

TITHES AND OFFERINGS, AND CONSECRATION.

Bible.

Mal. iii. 8 Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9 Ye are cursed with a curse: for ye have robbed me, even this whole nation.

10 Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

12 And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts.

Lev. xxvii. 30 And all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord.

31 And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof.

32 And concerning the tithes of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.

33 He shall not search whether it be good or bad, neither shall he change it, and if he change it at all, then both it and the change thereof shall be holy: it shall not be redeemed.

28 Notwithstanding no devoted thing, that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord.

29 None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.

Neh. x. 36 Also the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds, and of our flocks, to bring to the house of our God, unto the Priests that minister in the house of our God :

37 And that we should bring the first fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the Priests, to the chambers of the house of our God ; and the tithe of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

38 And the Priest the son of Aaron shall be with the Levites, when the Levites take tithes : and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.

39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers where are the vessels of the sanctuary, and the Priests that minister, and the porters, and the singers : and we will not forsake the house of our God.

Gen. xiv. 20 Abraham paid one tenth.—*xxviii.* 22 Jacob promises one tenth unto the Lord.—*Lev.* xxvii. 30 All the tithe of the land is the Lord's.—*Num.* xviii. 26 The tithes of the children of Israel.—24 Tithes, the inheritance of the Levites.—*Deut.* xii. 6 And thither shall you bring your tithes.—17 Thou mayest not eat the tithe of the corn, &c.—xiv. 22 Thou shalt truly tithe the increase of thy seed.—xxvi. 12 When thou hast made an end of tithing all thy increase.—xxxiii. 19 The people to offer sacrifices of righteousness.—2 *Sam.* viii. 11 The silver and gold which David dedicated unto the Lord.—2 *Chron.* ii. 4 Solomon built an house and dedicated it unto the Lord.—xxix. 31 The congregation brought in sacrifices and thank-offerings.—33 And the consecrated things were six hundred oxen and three thousand sheep.—*Neh.* x. 38 The Levites shall bring up tithes.—xii. 44 And some were appointed for the tithes.—xiii. 5 When aforetime they laid tithes of corn.—*Ezek.* xx. 40 When Israel are gathered, God will require their offerings and oblations.—*Deut.* xvi. 17 Every man shall give as he is able.—*Mic.* iv. 13 The substance of the whole earth yet to be consecrated unto the Lord.—*Amos* iv. 4 Bring your sacrifices every morning.—*Mal.* iii. 10—18 God will bless those who attend unto this duty.—*Heb.* vii. 5 The Levitical Priesthood have a commandment to take tithes.

Doctrine and Covenants.

Sec. xx. 13 He that is faithful and endureth shall overcome the world. He that sendeth up treasures unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him, and also a reward in the world to come.

Sec. xiii. 8 And behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them with a covenant and a deed which cannot be broken : and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the Bishop of my Church and his counsellors, two of the Elders or High Priests, such as he shall or has appointed and set apart for that purpose.

9 And it shall come to pass, that after they are laid before the Bishop of my Church, and after that he has received these testimonies concerning the consecration of the properties of my Church, that they cannot be taken from the Church, agreeably to my commandments ; every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.

10 And again, if there shall be properties in the hands of the Church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue to be consecrated unto the Bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my store-house, to administer to the poor and the needy.

11 And it shall come to pass, that he that sinneth and repenteth not, shall be cast out of the Church, and shall not receive again that which he has consecrated unto the poor and the needy of my Church ; or in other words, unto me.

Sec. xix. The Sabbath to be kept and oblations to be offered.—*xxi.* 5 A day of tithing and of sacrifice.—*xxvi.* 2 Things to be consecrated.—*lxv.* 3 It is not given that one man should possess that which is above another.—*lxxxii.* 3 This is the tithing which I require of my people.—*xc.* 3 The Bishops to keep the Lord's store-house.—4 Stewards over consecrated property.—1 Every steward will have to render an account of his stewardship.—*xcix.* Read the whole Section.—*lxxvi.* 1 Without Saints are equal in earthly things, they cannot be equal in heavenly things.

THE LORD'S MODE OF COMPUTING TIME.

361c.

Psalm xc. 4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

2 Pet. iii. 8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

Gen. i. 5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

[The reader will here perceive that the sun which by the rotation of the earth around it, gives us our present day of twenty-four hours, was not created till three days after the day here specified, consequently the day here spoken of must have been after the Lord's time.]

Gen. ii. 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

v. 5 And all the days that Adam lived were nine hundred and thirty years: and he died.

Rev. xx. In this chapter a thousand years is often spoken of as the period in which great events will take place.

Pearl of Great Price.

Page 23 And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees; and I saw the Stars that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it; and the Lord said unto me, these are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God; I have set this one to govern all those which belong to the same order of that upon which thou standest. And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof, that one revolution was a day unto the

Lord after His manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's time, according to the reckoning of Kolob.—*Book of Abraham.*—
[See context.]

Page 24 And the Lord said unto me, Abraham, I shew these things unto thee before ye go into Egypt, that ye may declare all these words. If two things exist, and there be one above the other, there shall be greater things above them; therefore Kolob is the greatest of all the Kokaubeam that thou hast seen, because it is nearest unto me.—*Ibid.*
—[See context.]

Page 28 And the Gods took the man and put him in the Garden of Eden, to dress it and keep it: and the Gods commanded the man, saying, of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning.—*Ibid.*

DIFFERENT KINGDOMS AND DEGREES OF GLORY.

Bible.

1 *Cor.* xv. 40 There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

John xiv. 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

2 *Cor.* xii. 2 I knew a man in Christ above fourteen years ago, (whether in the body I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

Matt. xviii. 1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

v. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

xi. 11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

Heb. viii. 1 Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens.

ix. 23 It was therefore necessary that the patterns of things in the heavens should be purified with these: but the heavenly things themselves with better sacrifices than these.

Psalm viii. 1 O Lord our God, how excellent is thy name in all the earth: who hast set thy glory above the heavens.

3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained.

1 *Kings viii.* 27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

Doctrine and Covenants.

Sec. vii 4 Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it for ever and ever; for, for this intent was it made and created, and for this intent are they sanctified.

5 And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory; and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory: he who cannot abide the law of a telestial kingdom, cannot abide a telestial glory; therefore he is not mete for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory.

6 And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law.
Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness; and they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness; and also they who are quickened by a portion of the telestial glory shall then receive of the same, even a fulness; and they who remain shall also be quickened; nevertheless they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

[See the whole of *Sec. xcii.*; also *Doc. and Cov. and Book of Mormon* under the head of "General Judgment and Eternal Rewards and Punishments," in this work.]

Journal of Discourses.

Vol. i. page 92 We are already the best people on earth, but we can still improve, we are made for that purpose, our capacities are organized to expand until we can receive into our comprehension celestial knowledge and wisdom, and to continue worlds without end.—*Brigham Young.*

Page 93 The Lord God Almighty has decreed this principle to be the great governing law of existence, and for that purpose are we formed. Furthermore, if men can understand and receive it, mankind are organized to receive intelligence until they become perfect in the sphere they are appointed to fill, which is far ahead of us at present. When we use the term perfection, it applies to man in his present condition, as well as to heavenly beings. We are now, or may be, as perfect in *our sphere*, as God and angels are in theirs, but the greatest intelligence in existence can continually ascend to greater heights of perfection.—*Ibid.*—*[See context.]*

Page 349 All things that have come within the bounds of man's limited knowledge—the things he naturally understands, teach him, that there is no period, in all the eternities wherein organized existence will become stationary, that it cannot advance in knowledge, wisdom, power, and glory.

If a man could ever arrive at the point that would put an end to the accumulation of life—the point at which he could increase no more, and advance no further, we should naturally say he commenced to decrease at the same point. . . . If the endless stream of knowledge from the eternal fountain could all be drunk in by organized intelligences, so sure immortality would come to an end, and all eternity be thrown upon the retrograde path.—*Ibid.*—*[See context.]*

Vol. iii. p. 93 The Lord created you and me for the purpose of becoming Gods like Himself; when we have been proved in our present capacity, and been faithful with all things He puts into our possession. We are created, we are born for the express purpose of growing up from the low estate of manhood, to become Gods like unto our Father in heaven. That is the truth about it, just as it is. The Lord has organized mankind for the express purpose of increasing in that intelligence and truth, which is with God, until he is capable of creating worlds on worlds, and becoming Gods, even the sons of God.—*[See context.]*

Page 203 We shall never cease to learn, unless we apostate

tize from the religion of Jesus Christ. Then we shall cease to increase, and will continue to decrease and decompose, until we return to our native element.—*Brigham Young.*

[See also "*General Judgment and Eternal Rewards and Punishments*" on this subject.]

History of Joseph Smith.

July 12, 1843.—Which angels are ministering servants to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory; for these angels did not abide my law, therefore they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not Gods, but are angels of God for ever and ever. . . .

And they [those who have fulfilled the law] shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seed, for ever and ever.—[*See the whole of this revelation.*]

SPIRITS IN PRISON

33ble.

1 *Pet.* iii. 18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

19 By which also he went and preached unto the spirits in prison ;

20 Which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

iv. 5 Who shall give account to Him that is ready to judge the quick and the dead.

6 For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

Luke xxiii. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

John xi. 25 Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live :

Psalms cxliii. 3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

7 Hear me speedily, O Lord: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

11 Quicken me, O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

Isa. xlii. 7 To open the blind eyes and bring out the prisoners.—xlix. 9 Say to the prisoners go forth.—lxi. 1 Jesus would come to give liberty to the captives.—*Matt.* xii. 32 Some kinds of sin can be forgiven in the world to come.—xxii. 32 God is not the God of the dead, but of the living.—*Luke* xii. 47, 48 Some shall be beaten with few, and some

with many stripes.—*Acts* ii. 34 For Dávid is not yet ascended into heaven.—*Psalms* xvi. 10 Thou wilt not leave my soul in hell.—*2 Pet.* ii. 4 The angels that sinned are reserved in chains, unto judgment.

Book of Mormon.

Alma xix. 5 Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles and from all care and sorrow, &c.

6 And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold, they have no part nor portion of the Spirit of the Lord; for behold, they chose evil works rather than good; therefore the spirit of the devil did enter into them, and take possession of their house; and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth; and this because of their own iniquity; being led captive by the will of the devil. Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful, looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection.

Doctrine and Covenants.

Sec. vii. 28 And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the Gospel, and be judged according to men in the flesh.

29 And again, another trump shall sound, which is the third trump; and then cometh the spirits of men who are to be judged, and are found under condemnation; and these are the rest of the dead, and they live not again, until the thousand years are ended, neither again, until the end of the earth.

Sec. xii. 1 But behold, the residue of the wicked have I kept in chains of darkness, until the judgment of the

great day, which shall come at the end of the earth; and even so will I cause the wicked to be kept, that will not hear my voice but harden their hearts, and wo, wo, wo is their doom.

Sec. xcii. 6 Behold, these are they who died without law, and also they who are the spirits of men kept in prison, whom the Son visited, and preached the Gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it. These are they who are honourable men of the earth, who were blinded by the craftiness of men. These are they who receive of his glory, but not of his fullness.—[See also “*General Judgment and Eternal Rewards and Punishments,*” and “*Baptism for the Dead.*”]

Pearl of Great Price.

Page 5 But behold, these which your eyes are upon shall perish in the floods; and behold, I will shut them up: a prison have I prepared for them. And that which I have chosen has pleaded before my face. Wherefore, He suffers for their sins, inasmuch as they will repent in the day that my Chosen shall return unto me, and until that day they shall be in torment; wherefore, for this shall the heavens weep, yea, and all the workmanship of my hands.—*The Prophecy of Enoch.*

Journal of Discourses.

Vol. iii., p. 112.—As for my going into the immediate presence of God when I die, I do not expect it, but I expect to go into the world of spirits and associate with my brethren, and preach the Gospel in the spiritual world, and prepare myself in every necessary way to receive my body again.—*Ibid.*

Vol. iii., p. 94 What shall we say without going to the Scriptures at all? Where do the spirits of this people go to, when they lay down their tabernacles? They go into the presence of God, and are at the pleasure of the Almighty. Do they go to the Father and the Son, and there be glorified? No; they do not. If a spirit goes to God who gave it, it does not stay there. . . . The Prophet lays down his body, he lays down his life, and his spirit goes to the world of spirits; the persecutor of the Prophet dies, and he goes to Hades; they both go to one place, and they are not to be separated yet. . . . If we go back to our

mother country, the States, we there find the righteous, and we there find the wicked; if we go to California, we there find the righteous and the wicked, all dwelling together; and when we go beyond this veil, and leave our bodies which were taken from mother earth, and which must return; our spirits will pass beyond the veil; we go where both Saints and sinners go; they all go to one place.—*Ibid.*—[See context.]

Page 308 Here the inquiry will naturally arise, when our spirits leave our bodies where do they go to? I will tell you. Will I locate them? Yes, if you wish me to. They do not pass out of the organization of this earth on which we live. You read in the Bible that when the spirit leaves the body it goes to God who gave it. Now tell me where God is not, if you please; you cannot. How far would you have to go in order to go to God, if your spirits were unclothed? Would you have to go out of this bowery to find God, if you were in the spirit? If God is not here we had better reserve this place to gather the wicked into, for they will desire to be where God is not. The Lord Almighty is here by His Spirit, by His influence, by His presence. I am not in the north end of this bowery, my body is in the south end of it, but my influence and my voice extend to all parts of it; in like manner is the Lord here.—*Ibid.*—[See context.]

[See "Hermon on Spiritual Communication," by P. P. Pratt, *Journal of Discourses*, Vol. ii., p. 43; also *Key to Theology*, Chap. xii., by the same author.]

History of Joseph Smith.

May 21, 1843 The spirits in the eternal world are like the spirits in this world. When these spirits have come into this world and received tabernacles, and then died, and again have risen and received glorified bodies; they will have an ascendancy over the spirits who have no bodies, or kept not their first estate, like the devil. The punishment of the devil was, he should not have an habitation like men.

May 17, 1843 Speaking of eternal duration of matter, I said there is no such thing as immaterial matter. All spirit is matter, but is more fine or pure, and can only be discerned by purer eyes. We cannot see it, but when our bodies are purified, we shall see that it is all matter.

April 6, 1844 Every man who has got a friend in the eternal world can save him, unless he has committed the

unpardonable sin. . . . Knowledge saves a man, and in the world of spirits a man cannot be exalted but by knowledge. . . . I can enter into the mysteries; I can enter largely into the eternal worlds; for Jesus said, in my Father's house there are many mansions, &c. There is one glory of the sun, another glory of the moon, and another glory of the stars, &c. We have reason to have the greatest hope and consolations for our dead, for we have aided them in the first principles; for we have seen them walk in our midst, and seen them sink asleep in the arms of Jesus. And hence in the glory of the sun. . . . Rejoice, O Israel! your friends shall triumph gloriously, while their murderers shall welter for ages. I say this for the benefit of strangers. I have a father, brothers, and friends who have gone to a world of spirits. They are only absent for a moment; they are in the spirit; and when we depart we shall hail our mothers, fathers, friends, and all whom we love. . . . Mothers, you shall have your children, for they shall have eternal life; for their debt is paid, there is no damnation awaits them, for they are in the spirit. [*The whole of this sermon should be studied.*]

PRE-EXISTENCE OF SPIRITS.

Bible.

Job xxxviii. 3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

7 When the morning stars sang together, and all the sons of God shouted for joy?

Num. xvi. 22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

Jer. i. 4 Then the word of the Lord came unto me, saying,

5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee; and I ordained thee a Prophet unto the nations.

Num. xxvii. 16 The God of the spirits of all flesh.—*Job xii.* 10 In whose hand is the soul of every living thing.—*Ecc. xii.* 7 The spirit to return to God who gave it.—*John ix.* 2 Who did sin, this man or his parents, that he was born blind.—*vi.* 62 What if ye shall see the Son of man ascend up where he was before.—*i.* 12 Jesus in the beginning with God.—*xvi.* 27 I came out from God.—28 I came forth from the Father.—*xvii.* 5 Glorify thou me with the glory that I had with thee before the world was.—*Heb. xii.* 9 Shall we not be in subjection to the Father of spirits.—*i.* 6 The first begotten of God.—*Rev. xii.* 3 And there appeared another wonder in heaven. A great dragon.—4 And his tail drew the third part of the host of heaven.—7 Michael and his angels fought, and the devil and his angels.—9 The devil and his kindred spirits cast out of heaven.

Book of Mormon.

Nephi i. 3 And it came to pass that he cried mightily unto

the Lord, all the day; and behold, the voice of the Lord came unto him, saying, Lift up your head and be of good cheer, for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfil all that which I have caused to be spoken by the mouth of my holy Prophets: Behold, I come unto my own, to fulfil all things which I have made known unto the children of men, from the foundation of the world, and do the will, both of the Father, and of the Son of the Father, because of me, and of the Son, because of my flesh. And behold, the time is at hand, and this night shall the sign be given.

Ether i. 8 And never have I showed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning, after mine own image. Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh. [*See context.*]

Doctrine and Covenants.

Sec. x. 8 For by the power of my Spirit created I them; yea, all things both spiritual and temporal: firstly, spiritual—secondly temporal, which is the beginning of my work; and again, firstly, temporal—and secondly, spiritual, which is the last of my work: speaking unto you that you may naturally understand.

10 And it came to pass, that Adam being tempted of the devil (for, behold, the devil was before Adam, for he rebelled against me, saying, Give me thine honour, which is my power): and also a third part of the hosts of heaven turned he away from me because of their agency; and they were thrust down, and thus came the devil and his angels.

Sec. lxxxiii. 5 Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. . . . The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy: and when separated, man cannot receive a fulness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.

Pearl of Great Price.

Page 12. And now, behold, I say unto you, that th the generations of the Heaven and of the Earth wh were created, in the day that I, the Lord God, m heaven and the earth, and every plant of the field b was in the earth, and every herb of the field before : For I, the Lord God, created all things, of which I h ken, spiritually before they were naturally upon the the earth. And I, the Lord God, had created all t dren of men; and not yet a man to till the ground, heaven created I them; and there was not yet flesh u earth; neither in the water, neither in the air. An became a living soul, the first flesh upon the earth, t man also; nevertheless, all things were before creat spiritually were they created, and made according word. And out of the ground I, the Lord God, n grow naturally, every tree that is pleasant to the : man; and man could behold it. And they became living soul. It was spiritual in the day that I creat *The Words of God to Moses.*

Page 24. Now the Lord had shown unto me, Al the intelligences that were organized before the wor and among all these there were many of the noble an ones; and God saw these souls that they were good, t stood in the midst of them, and He said, these I wi my rulers; for He stood among those that were spiri He saw that they were good; and He said unto me ham, thou art one of them, thou wast chosen befor wast born. And there stood one among them tl like unto God, and He said unto those who were wit we will go down, for there is space there, and we will these materials, and we will make an earth whereo may dwell; and we will prove them herewith, to see will do all things whatsoever the Lord their God shal mand them.—*Book of Abraham.*—[See context.]

Page 25. And the Lord said, who shall I send? A answered like unto the Son of man, Here am I, se And another answered and said, Here am I, send me. the Lord said I will send the first. And the second v fry, and kept not his first estate, and, at that day, ma lowed after him.—*Ibid.*

Page 27. And the Gods came down and formed the generations of the heavens and of the earth, when the

formed in the day that the Gods formed the earth and the heavens, according to all that which they had said concerning every plant of the field before it was in the earth, and every herb of the field before it grew; for the Gods had not caused it to rain upon the earth when they counselled to do them, and had not formed a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground. And the Gods formed man from the dust of the ground, and took his spirit, (that is, the man's spirit,) and put it into him, and breathed into his nostrils the breath of life, and man became a living soul.

And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body which they had formed.—*Ibid.*—[*See context.*]

[*See Seer, Vol. i., Numbers 2, 3, 4, 5, 6, 7, 8, 9, by O. Pratt.*]

REVELATIONS, AND MANIFESTATIONS OF THE
POWER OF GOD IN THE LAST DAYS.

Rev. xi. 3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two Prophets tormented them that dwelt on the earth.

11 And after three days and a half, the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.—[*See context*]

xiv. 6 And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

7 Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

xviii. 1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

4 And I heard another voice from heaven, saying, Come

out of her, my people, that ye may not be partakers of her sins, and that ye receive not of her plagues.

Isa. xl. 1 Comfort ye, comfort ye, my people, saith your God.

2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

3 The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high-way for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

5 And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.—[*See context.*]

Mal. iii. 1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom you seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.—[*See context.*]

iv. 5 Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord:

6 And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse.

Num. xiv. 21 All the earth shall be filled with the glory of God.—*Psalm lxxxv. 10, 11* Truth shall spring out of the earth.—*Isa. i. 26* I will restore thy judges as at first.—*xi. 9* The knowledge of the Lord shall cover the earth.—*lxi. 8* An everlasting covenant.—*11* Righteousness shall spring forth before all nations.—*Jer. ii. 9* I will plead with you, saith the Lord.—*xxxi. 33* But this shall be the covenant which I shall make.—*xvi. 21* I will cause them to know.—*xxxii. 31* I will make a new covenant with the house of Israel.—*34* They all shall know the Lord.—*xxxiii. 6* I will reveal unto them the abundance of peace and truth.—*xvi. 16* The Lord will send many fishers and hunters.—*Ezek. xvii. 20* I will plead with him there.—*xx. 35* And I will plead with you face to face.—*37* I will bring you into the bond of the covenant.—*Joel iii. 2* I will plead with them for my people.—*Dan. xii. 9* A book sealed till the time of the end.—*Amos iii. 7* The Lord will do nothing but what He reveals to His servants the

Prophets.—*Hab.* ii. 14 The earth shall be full of the knowledge of the Lord.—*Zech.* x. 8 I will hiss for them.—xvii. 26 As it was in the days of Noah, so shall it be at the coming of the Son of Man.—*Acts* ii. 17 In the last days will I pour out My Spirit on all flesh.—2 *Thess.* i. 7, 8 The Lord will reveal himself from heaven in flaming fire.—*Rev.* i. 1 The angel with the seal of the living God.—x. The whole chapter should be read.

PREDESTINATION AND ELECTION.

366le.

Rom. viii. 29 For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that he might be the first-born among many brethren.

1 *Pet.* i. 20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.

Eph. i. 4 According as He hath chosen us in him before the foundation of the world, that we should be holy and without blame before Him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will,

6 To the praise of the glory of His grace, wherein He hath made us accepted in the beloved.

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of His grace;

8 Wherein He hath abounded toward us in all wisdom and prudence:

9 Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself:

10 That in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in heaven, and which are on earth: even in him.

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will.

Exod. xxxiii. 13 This nation is thy people.—19 I will shew mercy on whom I will shew mercy.—*Deut.* vii. 6 For thou art an holy people unto the Lord.—*Isa.* xlii. 1 Mine elect.—xlv. 4 Israel mine elect.—lxv. 9, 22 Mine elect.—xlii. 6 I the Lord have called thee.—xlix. 1 The Lord hath called me from the womb.—*Hag.* ii. 23 The Lord chose Zerubbabel.—*Matt.* xxiv. 22 The elect's sake.—*Luke* xviii. 7 Will not God avenge His own elect.—*Acts* ii. 23 The deter-

minate counsel and foreknowledge of God.—*xiii.* 2 The Lord called Barnabas and Saul.—*xv.* 18 Known unto God are all His works.—*Rom.* *iii.* 25 Whom God hath set forth.—*ix.* 11 That the purposes of God might stand according to election.—*xi.* 5 According to the election of grace.—7 But the election hath obtained it.—28 But as touching the election.—*ix.* 22, 23 Vessels of mercy and of wrath.—*Exod.* *xi.* 10 I have raised thee up, that in thee I may shew my power.—1 *Cor.* *vii.* 20 Let every man abide in the calling whereunto he is called.—*Rom.* *xi.* 2 Those whom God foreknew.—*Col.* *iii.* 12 Put on, therefore, as the elect.—2 *Tim.* *ii.* 10 The elects' sake.—*Titus* *i.* 1 The faith of God's elect.—2 Eternal life promised before the world began.—1 *Thess.* *i.* 4 Your election of God.—2 *Thess.* *ii.* 1—14 Called by our Gospel.—*Heb.* *iii.* 1 Partakers of the heavenly calling.—1 *Pet.* *i.* 2 Elect according to the foreknowledge of God.—20 Who verily was foreordained.—*ii.* 9 But ye are a chosen generation.—*v.* 10 But the God of grace hath called us.—*Rev.* *xiii.* 8 Whose names are not written in the Book of Life.

Book of Mormon.

[For information on this subject, see "Priesthood;" also "General Judgment and Eternal Rewards and Punishments."]

Doctrine and Covenants.

Sec. *vi.* 3 Therefore, thus saith the Lord unto you, with whom the Priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God; therefore your life and the Priesthood hath remained and must needs remain through you and your lineage, until the restoration of all things spoken by the mouths of all the holy Prophets since the world began.

Sec. *x.* 2 Verily, I say unto you, that ye are chosen out of the world to declare my Gospel with the sound of rejoicing, as with the voice of a trump. . . . And ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts; wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place upon the face of this land.

THE TIMES, FULNESS OF, AND PROMISES TO
THE GENTILES.

Bible.

Acts xiii. 46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

Gal. iii. 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Eph. ii. 11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands.

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.

19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the Saints, and of the household of God;

20 And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.

—[See the whole chapter.]

Gen. x. 5 The isles of the Gentiles.—*Isa. xi. 10* to which the Gentiles shall seek.—*xlii. 1—6* Jesu judgment to the Gentiles.—*xlix. 22* God will lift hand to the Gentiles.—*lx. 3* The Gentiles shall co rising.—[*See the whole chapter.*] *lxii. 2* The Gen see thy brightness.—*Jer. xvi. 19* The Gentiles sl unto thee.—*Mal. i. 11* My name shall be gre the Gentiles.—*Matt. xii. 21* In his name shall the trust.—*John vii. 35* Will he go and teach the *Acts ix. 15* Saul chosen of God to bear the Gospel to tiles.—*xi. 18* God hath granted unto the Gentiles re —*xviii. 6* I will go unto the Gentiles.—*xxi. 19* Wl God had wrought among the Gentiles.—*Rom i. 1 Jew and to the Greek.—x. 12* There is no differenc the Jew and the Greek.—*xi. 11* Salvation is come Gentiles.—*25* Until the fulness of the Gentiles is c [See the whole chapter.] *1 Cor. i. 24* To both Jew a Christ is the power of God.—*Gal. iii. 28* Jew and (in Christ Jesus.—*Eph. iii. 6—8* The Gentiles to t heirs.—*1 Tim. iii. 16* Preached unto the Gentil *xiv. 1* Jews and Greeks believed.—*xviii. 4* Paul p the Jews and Greeks.—*xx. 21* Testifying to the J also to the Greeks.

Book of Mormon.

1 Nephi iii. The whole chapter contains many unto the Gentiles.—2 Nephi iii. 2 America to be t liberty to the Gentiles.—*xi. 12* It must needs be Gentiles be convinced.—[*This chapter, and ch contain many prophecies in relation to the seed of tiles.*] *Jacob iii.* Contains the parables of the tame olive-trees.—*Nephi vii. 2, 3, 4* The promises unto the Gentiles.—*ix. 11, 12* Further promise Gentiles.

Doctrine and Covenants.

Sec. xv. 2 I have sent mine everlasting covenant world for the Gentiles to seek to it.—*3* The rem Israel to remain among all nations until the tim Gentiles be fulfilled.—*4* The fulness of the Gospel forth when the times of the Gentiles shall come in. *3* Salvation to go forth to the Gentiles first, and th Jews. [*See Sec. cviii.*]

A P P E N D I X .

CHRONOLOGY OF THE MOST IMPORTANT EVENTS WHICH HAVE TRANSPIRED IN THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FROM A.D. 1820 TO 1856.

1820.

Early in the spring, J. Smith, jun. had his first vision.

1823.

September 21; J. Smith, jun. had a second vision, in which was revealed to him the existence of the Plates from which the Book of Mormon was translated. The next day he opened the place where the Plates were deposited, and saw them.

1827.

January 18; J. Smith, jun. married Emma Hale.—
September 22, J. Smith, jun. obtained possession of the Plates of the Book of Mormon, the Urim and Thummim, and Breast-plate.

1828.

February; Martin Harris showed some of the characters transcribed from the Plates, and the translation of them to Professor Anthon and Dr. Mitchell, of New York.

1820.

April 15; J. Smith, jun. saw Oliver Cowdery the first time.—*May 15*; J. Smith, jun. and O. Cowdery were ordained to the Aaronic Priesthood, by John the Baptist, and were baptized by each other.—*June or July*; The Plates of the Book of Mormon were shown to three witnesses by an angel.

1830.

April 6; The Church of Jesus Christ of Latter-day Saints was organized, Elders were ordained, the sacrament was administered, and hands were laid on for the gift of the Holy Ghost for the first time in the Church.—*April 11*; O. Cowdery preached the first public discourse in this dispensation, on the principles of the Gospel as revealed by J. Smith, jun.—During this month the first miracle was performed by the power of God, in Colesville, Broom County, New York.—*June 1*; The Church held its first Conference in Fayette, Seneca County, New York.—During this month, J. Smith, jun. was arrested twice on false pretences, and tried each time and acquitted.—*October*; The first missionaries to the Lamanites were appointed.

1831.

January; J. Smith, jun. moved to Kirtland, Ohio, where he arrived about the 1st of February.—*March 8*; John Whitmer was appointed Church Recorder and Historian, by revelation.—*June 6*; The Melchisedec Priesthood was first given.—*June 10*; J. Smith, jun., in company with several others, left Kirtland for Missouri, where they arrived about the middle of July.—*August 2*; The first log was laid for a house as the commencement of building up Zion in Kaw Township, twelve miles west of Independence, Missouri.—The land of Zion was consecrated and dedicated by prayer, for the gathering of the Saints.—*August 3*; The spot for the Temple, a little west of Independence, was dedicated.—*August 4*; The first Conference of the Church was held in the land of Zion.—*August 9*; J. Smith, jun. left Independence for Kirtland, where he arrived on the 27th.

1832.

March 25; J. Smith, jun. and Sidney Rigdon were severely mobbed.—*April 2*; J. Smith, jun. left Ohio for Missouri, and arrived at Independence on the 24th.—*April 26*; At a General Council of the Church, J. Smith, jun. was acknowledged President of the High Priesthood.—*May 1*; At a Council held at Independence, it was decided to publish the Book of

Doctrine and Covenants.—*May 6*; J. Smith, jun. left Missouri for Kirtland, where he arrived in June.—*June*; The first periodical—"The Evening and Morning Star"—was published by the Church in Independence.

1833.

February 2; J. Smith, jun. completed the translation of the New Testament.—*March 18*; The Quorum of High Priests was first organized in Kirtland, when many brethren had a vision of the Saviour, and of concourses of angels.—*July 2*; J. Smith, jun. finished the translation of the Bible.—*July 20*; A mob collected in Jackson county, Missouri, tore down the office of "The Evening and Morning Star," and tarred, feathered, and whipped a number of the brethren.—*July 23*; The mob again assembled, and the Saints agreed in a treaty with them to leave Jackson County. The corner stones of the Lord's House in Kirtland were laid.—*September 11*; It was decided to establish a printing press in Kirtland, and publish a paper entitled the "The Latter-day Saints' Messenger and Advocate." Bishop Partridge was acknowledged as head of the Church in Zion.—*October 8*; Elders W. W. Phelps and O. Hyde presented to the Governor of Missouri a petition from the Saints in Jackson County.—*October 31*; Persecutions again commenced in Jackson County.—*November 4*; A battle took place between a small company of Saints and the mob. Shortly afterwards the Saints evacuated Jackson County.—*December*; Persecution raged against the Saints in Van Buren County, Missouri.—*December 18*; J. Smith, sen. was ordained Patriarch.—*December 27*; The mob permitted Davis and Kelley to take "The Evening and Morning Star" establishment to Liberty, Clay County, where they commenced the publication of the "Missouri Enquirer."

1834.

February 17; A First Presidency of three, and a High Council of twelve were first organized.—*May 3*; At a Conference of Elders in Kirtland, the Church was first named "The Church of Jesus Christ of Latter-day Saints."—*May 5*; J. Smith, jun. left Kirtland for Missouri, with a company for the redemption of Zion.—*June 19*; The cholera broke out in "Zion's Camp," after its arrival in Missouri; also a terrible storm took place, which scattered a mob.—*June 23*; The camp arrived near Liberty, Clay County, Missouri.—*July 9*; J. Smith, jun. left Clay County for Kirtland, where he arrived about the last of the month.—*November 20*; J.

Smith, jun. and O. Cowdery made a conditional covenant with the Lord that they would pay tithing. This was its first introduction among the Latter-day Saints.

1835.

February 14; The Quorum of Twelve Apostles was organized.—*February 28*; The organization of the Quorums of Seventies commenced.—*May 3*; The Twelve left Kirtland on their first mission.—*July*; In the early part of this month the rolls of Egyptian papyrus, which contained the writings of Abraham and Joseph in Egypt, were obtained.—*August 17*; At a general assembly at Kirtland, the book of Doctrine and Covenants was accepted as a rule of faith and practice.

1836.

January 21; The authorities of the Church in Kirtland met in the school-room of the Temple, and anointed and blessed each other, when the visions of heaven were opened to many.—*March 27*; The House of the Lord in Kirtland was dedicated.—*April 3*; In the House of the Lord in Kirtland, the Saviour, Moses, Elias, and Elijah appeared to J. Smith, jun. and O. Cowdery.

1837.

June; About the first of this month, H. C. Kimball and O. Hyde were set apart for a mission to England. On the 13th, W. Richards was set apart for the same mission. This was the first foreign mission of the Church.—*June 13*; Elders H. C. Kimball, O. Hyde, W. Richards, and Priest J. Fielding left Kirtland for England.—*July 1*; The mission for England sailed from New York on the ship "Garrick."—*July 20*; Elders H. C. Kimball, O. Hyde, W. Richards, J. Goodson, and I. Russell, and Priest J. Fielding, landed in Liverpool, England.—*July 23*; The Gospel, as revealed through J. Smith, jun. was first preached in England, in Preston.—*July 27*; J. Smith, jun. was persecuted with a vexatious lawsuit, at Painsville, Ohio.—*July 30*; The first baptism in England, by divine authority, took place in the river Ribble.—*August 4*; The first confirmation of members in the Church of Jesus Christ of Latter-day Saints in England, took place at Walkerfold Chaidgley.—*September 27*; J. Smith, jun. left Kirtland, in order to establish gathering places and visit the Saints in Missouri; he arrived in Far West about the last of October or 1st of November.—*December 10*; About this time, J. Smith, jun. arrived in Kirtland from Missouri.—*December 25*; The first Conference of the Latter-day Saints in England was held in the Cock Pit, Preston. During this

month, a somewhat extensive apostacy took place in Kirtland.

1838.

January 12; J. Smith, jun. and S. Rigdon fled from Kirtland to escape mob violence.—*March 14*; J. Smith, jun. and family arrived at Far West.—*April 12 and 13*; O. Cowdery, D. Whitmer, and L. E. Johnson were cut off from the Church.—*April 20*; Elders H. C. Kimball and O. Hyde sailed from Liverpool on their return home.—*July 6*; 515 Saints left Kirtland for Missouri.—*August 6*; Persecutions of the Saints commenced in Davies County, Missouri.—*September 7*; J. Smith, jun. was tried before judge King, of Davies County.—*September 25*; The Saints in Davies County agreed with the mob to leave it.—*October 1*; Serious difficulties commenced between the mob and the Saints in Carroll County, Missouri.—*October 11*; The Saints evacuated the town of De Witt, Carroll County.—*October 25*; The battle of Crooked River took place, when D. W. Patten was killed.—*October 27*; Governor Bogg's exterminating order was issued.—*October 30*; The massacre at Haun's Mills took place.—*October 31*; J. Smith, jun. and others were betrayed by J. M. Hinckle.—*November 1*; J. Smith, jun. and his fellow-prisoners were tried by a court-martial, and sentenced to be shot. The Saints gave up their arms, and Far West was plundered by the mob.—*November 2*; J. Smith, jun. and his fellow-prisoners left Far West for Independence.—*November 4*; The prisoners arrived in Independence.—*November 12*; J. Smith, jun. and fifty-two others were tried at Richmond, Ray County, Missouri.—*November 30*; About this time, Joseph Smith, jun. and several others were put in close confinement in Liberty Jail.

1839.

February 14; B. Young fled from Far West to Illinois.—*April 6*; J. Smith, jun. and fellow-prisoners were removed from Richmond to Gallatin, Davies County.—*April 9*; The trial of the prisoners commenced before judge King.—*April 15*; J. Smith, jun. and his companions in bonds, left Davies for Boone County, and on their way made their escape from the guard.—*April 18*; The Saints commenced evacuating Far West. The last of them left on the 20th.—*April 22*; J. Smith, jun. arrived in Quincy, Illinois, from Missouri.—*April 26*; A Conference was held at the Temple lot, in Far West, in fulfilment of a revelation given July 8, 1838.—*June 11*; The first house was put up by the Saints in

Commeroe, afterwards named Nauvoo.—*July 4*; P. P. Pratt and Morris Phelps escaped from the jail in Columbia, Boone County, Missouri.—*August 29*; Elders P. P. Pratt and O. Pratt, started on their first mission to England.—*September 18*; Elder B. Young, accompanied by H. C. Kimball, left Nauvoo, on his first mission to England.—*September 20 or 21*; Elders G. A. Smith, R. Hedlock, and T. Turley started on a mission to England.—*October 29*; J. Smith, jun., S. Rigdon, E. Higbee, and O. P. Rockwell left Nauvoo, for Washington, D. C. as Delegates from the Church to the General Government.—*November 28*; J. Smith, jun. arrived in Washington.

1840.

March 4; J. Smith, jun. arrived at Nauvoo from Washington.—*March 9*; Elders B. Young, H. C. Kimball, P. P. Pratt, O. Pratt, G. A. Smith, and R. Hedlock, sailed from New York for England.—*April 6*; The mission to England landed in Liverpool.—*April 15*; Elder O. Hyde left Commerce on his mission to Jerusalem.—*May 27*; The first Number of "The Latter-day Saints' Millennial Star" was published at Manchester.—*June 6*; The first company of emigrating Saints from Europe sailed from Liverpool for New York.—*July 20*; The company of Saints who left England in June, arrived in New York. About the first of this month, the first English edition of the Latter-day Saints' Hymn Book was published.—*September 14*; J. Smith, sen. died at Nauvoo.—*December 16*; The Charter of the City of Nauvoo became a law.

1841.

January; During this month the first English edition of the Book of Mormon was published.—*April 6*; The cornerstones of the House of the Lord in Nauvoo were laid.—*April 21*; Elders B. Young, H. C. Kimball, O. Pratt, W. Woodruff, J. Taylor, G. A. Smith, and W. Richards, sailed from Liverpool for New York, where they landed on the 20th of May.—*June 5*; J. Smith was arrested, under a requisition from the Governor of the State of Missouri.—*June 9*; J. Smith was tried at Monmouth, Illinois, and acquitted the following day.—*November 8*; The Baptismal Font in the Nauvoo Temple was dedicated.

1842.

August 6; J. Smith prophesied that the Saints would be driven to the Rocky Mountains.—*August 8*; J. Smith arrested a second time under a requisition from the Governor of the

State of Missouri.—*December 7* ; Elder O. Hyde returned from his mission to Jerusalem.—*December 26* ; J. Smith was arrested the third time under a requisition from the Governor of the State of Missouri.

1844.

June 27 ; Joseph and Hyrum Smith were assassinated in Carthage jail.

1845.

September 24 ; The authorities of the Church made a treaty with the mob to evacuate Nauvoo the following spring.

1846.

February ; In the beginning of this month the Exodus from Nauvoo commenced, by the chief authorities of the Church and a large company of Saints leaving it for the West.—*April 24* ; The exiled Saints arrived at Garden Grove, Iowa Territory.—*May 16* ; The Pioneer camp of the Saints arrived at Mount Pisgah, Iowa Territory.—*June* ; A call was made by the General Government for the Mormon Battalion.—*September 10, 11, and 12* ; Battles took place between the citizens of Nauvoo and the mob.—*September 16* ; The Trustees of the Church in Nauvoo made a treaty with the mob for the surrender of the city, and its immediate evacuation by the remnant of the Saints.

1847.

April 14 ; The Pioneers left Winter Quarters for the Rocky Mountains.—*July 24* ; The Pioneers entered Great Salt Lake Valley.—*December* ; A First Presidency of the Church, consisting of a quorum of three, was re-organized.—*December 23* ; The Twelve sent forth an Epistle to the Saints to re-commence the gathering.

1848.

May ; President B. Young left Winter Quarters the second time for Great Salt Lake Valley.—*September 20* ; Presidents B. Young and H. C. Kimball arrived, the second time, in the Great Salt Lake Valley.—*November 19* ; The Temple in Nauvoo was burned.

1849.

Great Salt Lake Valley was surveyed by Captain Stansbury and Lieutenant Gunnison, by order of the United States Government.—*October 6* ; The organization of the P. E. Fund Company was commenced.

APPENDIX.

1850.

May 6; The walls of the Temple at Nauvoo were blown down by a hurricane.—*June 14*; The first missionaries to Sweden were sent to Copenhagen, Denmark.—*June 15*; The first number of the "Deseret News" was published.—*June 17*; The first baptisms in Denmark by legal authority in that Dispensation took place.—*September 9*; The "Act" for organizing the Territory of Utah became a law.—*October 13*; The first company of P. E. Fund emigrants arrived in Great Salt Lake City, from the United States.—*December 7*; The first Branch of the Church in France was organized at Paris.

1851.

January 9; Great Salt Lake City was incorporated.—*April 5*; The General Assembly of the Provisional State of Deseret was dissolved.—*April 7*; A General Conference in G. S. L. City voted to build a Temple.—*September*; Difficulties occurred with the United States judges.—*December 13*; The first settlers of Iron County, U. T., arrived on Centre Creek, near where the City of Parowan now stands.

1852.

August 20; The revelation on the Celestial Law of Marriage was first made public.—*September 3*; The first company of P. E. Fund emigrants from Europe arrived in Utah.—*December 13*; The Legislative Assembly of Utah Territory met for the first time.

1853.

January 17; The "Deseret Iron Company" was chartered by the Legislature of Utah.—*January 25*; Elders O. Spencer and J. Houtz, missionaries, arrived in Berlin, Prussia, and were banished from there on the 2nd of February following.—*February 14*; The Temple Block in G. S. L. City was consecrated.—*May 7*; The first missionaries to Gibraltar arrived there.—*April 6*; The corner stones of the Temple in G. S. L. City were laid.—This year Kookuk was selected as a place of origin for the emigration.—In the summer and autumn of this year, the inhabitants of Utah suffered much from the effects of a war with the Indians.—*September 2*; Captain J. W. Gunnison and party were massacred by Indians at *Arrowhead*. The first Number of the "Journal of Discourses" was published in England.

March 21; President W. H. Taylor died.—*July 25*; *Discourses* were appointed.

Patriarch John Smith died.—*June 28*; John Smith, son of Hyrum Smith, was appointed Patriarch over the Church.

1855.

January 29; Walker, chief of the Utah Indians, died. *May 5*; The Endowment House in G. S. L. City was consecrated.—*May 11*; A treaty of peace was concluded with the Utah Indians.—*October*; A Branch of the Church was organized in Dresden, Germany.—*October 15*; Elder O. Spencer died. During this year grasshoppers and drought caused a great failure of the crops in Utah.—*October 29*; The First Presidency of the Church, in their General Epistle, proposed for the Saints who emigrate by the P. E. Fund, to cross the Plains with hand-carts.—*December 10*; The Legislature of Utah met for the first time in Fillmore, the capital of the Territory. In this month the Legislature passed a "Bill," authorizing an election of Delegates to a Territorial Convention, for the purpose of forming a State Constitution, and to petition Congress for the admission of Utah into the Union. They also passed a "Bill," authorizing an enumeration of the inhabitants of the Territory.

1856.

March 17; A Convention of Delegates met in G. S. L. City, and adopted a State Constitution, and also elected G. A. Smith, and J. Taylor, Delegates, to present their Memorial to Congress for the admission of Utah into the Union. During this year the practice of paying tithing was generally introduced among the Saints in Europe. During the winter and spring of this year, there was a great scarcity of food in Utah, and great numbers of domestic animals perished. This year Iowa City was made the point of outfit for the Plains.—*September 26*; The first company of Saints who crossed the Plains with hand-carts, arrived in G. S. L. City.

CHRONOLOGY OF THE MOST IMPORTANT EVENTS
RECORDED IN THE BOOK OF MORMON.

600 B. C.

Lehi, Sariah, and their four sons, Laman, Lemuel, Sam, and Nephi, left Jerusalem by the commandment of God, and journeyed into the wilderness of Arabia—pp. 17, 44, 97; pars. 3, 47, 4.

592.

Lehi and his family arrived at the land Bountiful, so called because of its much fruit. Its modern name is Arabia Felix; or Arabia the happy—p. 36, par. 17.

570.

Jacob and Joseph were consecrated Priests and Teachers over the people of Nephi—p. 66, par. 5.

560.

Nephi was commanded to make a second volume of plates—p. 67, par. 6.

545.

Nephi commanded Jacob to write on the small plates such things as he considered most precious—p. 114, par. 1.

421.

Jacob having committed the records into the hands of his son Enos, and Enos being old, he gave the records into the hands of his son Jarom—pp. 133, 136; pars. 9, 7.

400.

The people of Nephi kept the law of Moses, and they rapidly increased in numbers, and were greatly prospered—p. 137, par. 3.

362.

Jarom being old, delivered the records into the hands of his son Omni—p. 138, par. 6.

324.

Omni was a wicked man, but he defended the Nephites from their enemies—p. 138, par. 1.

318.

Amaron, the son of Omni, was appointed to take charge of the records—p. 138, par. 2.

280.

Amaron delivered the plates to his brother Chemish—p. 139, par. 3.

124.

After Abinadom, the son of Chemish, Amaleki,* the son of Abinadom, king Benjamin, and Mosiah had successively kept the records, Mosiah, the son of king Benjamin, was consecrated king—p. 157, par. 2.

121.

Mosiah sent sixteen men to the land of Lehi-Nephi to enquire concerning their brethren—p. 158, par. 2.

91.

Mosiah died, having conferred the records upon Alma, who was the son of Alma. Mosiah also established a republican form of government, and appointed Alma the first and chief judge of the land—pp. 205, 209; pars. 1, 7.

90.

Nehor suffered an ignominious death for apostacy, and for killing Gideon—p. 210, pars. 3, 4.

86.

The usurper Amlici was slain by Alma. In this year many battles were fought between the Nephites on the one hand, and the Amlicites, who were Nephite revolutionists, and the Lamanites on the other. The Nephites were mostly victorious—pp. 215, 217; pars. 14, 18.

85.

Peace was restored, and many were baptized in the waters of Sidon, and became members of the Church—p. 218, par. 1.

84.

Peace continued, and three thousand five hundred became members of the Church of God—p. 218, par. 2.

83.

The members of the Church became proud because of their great riches—p. 218, par. 3.

* Whilst Amaleki was keeping the records, Mosiah, the father of king Benjamin, and as many as would hearken to the voice of God, were commanded to go into the wilderness, and were led by the power of the Almighty to the land of Zarahemla, where they discovered a people who left Jerusalem at the time that Zedekiah was carried away captive into Babylon. They were led by Mulek, the only surviving son of Zedekiah; and on their arrival in America met with Coriantumr, the late king of the Jaredites, who were slain a little previous to the immigration of Mulek and his people.—pp. 139, 40, 411, 549, pars. 6, 9.

82.

Alma delivered up the office of Chief Judge to Nephihah, and confined himself wholly to the High Priesthood, after the holy order of God—p. 219, par. 5.

81.

Alma performed a mission to the land of Melek, and to the city Ammonihah—p. 230, pars. 2, 3.

80.

Alma and Amulek were delivered from prison by the mighty power of God—p. 251, par. 11.

79.

The Lamanites destroyed the people of Ammoniah—p. 253, par. 2.

76.

There was peace during three years, and the Church was greatly prospered—p. 254, par. 8.

75.

Ammon performed a successful mission among the Lamanites—p. 288, par. 10.

73.

Korihor, the great Anti-Christ, made his appearance—p. 290, par. 2.

72.

Alma committed the record to the keeping of his son Helaman, and commanded him to continue the history of his people—p. 310, par. 5.

71.

The Nephites obtained a complete victory over the Lamanites in the borders of Manti—p. 331, par. 16.

70.

Helaman performed a successful mission among the Nephites—p. 333, par. 4.

69.

Moroni commanded that the Nephites should fortify all their cities. They also built many cities—p. 346, par. 1.

68.

This was the most comfortable, prosperous, and happy year that the Nephites had ever seen—p. 348, par. 3.

65.

The people of Morianton prevented from escaping to the north or lake-country. Also Nephihah died, and his son Pahoran succeeded him as chief judge of the land—p. 348, pars. 5, 6.

64.

A contention between the advocates of monarchy on the one hand, and of republicanism on the other, was peaceably settled by the voice of the people. But 4,000 of the monarchy men were slain for refusing to take up arms, in defence of their country, against the Lamanites—p. 350, par. 3.

63.

Preparations for war between the Nephites and the Lamanites were made—p. 354, par. 4.

62.

The same continued—p. 355, par. 4.

61.

Moroni re-took the city of Mulek, and obtained a complete victory over the Lamanites—p. 356, par. 12.

60.

Moroni, by stratagem, overcame the Lamanites, and liberated his people from prison—p. 363, par. 7.

59.

Moroni received an epistle from Helaman, of the city of Judea, in which is set forth the wonderful victories obtained in that part of the land, over the Lamanites—p. 364, par. 1.

58.

Moroni obtained possession of the city of Nephihah—p. 366, par. 18.

54.

Peace having been restored, the Church became very prosperous, and Helaman died—p. 387, par. 20.

53.

Shiblon took possession of the sacred records, and Moroni died—p. 387, pars. 1, 2.

52.

5,400 men, with their wives and children, left Zarahemla for the north country—p. 387, par. 2.

51.

Hagoth built a number of ships, and many started by sea for the north country—p. 388, par. 3.

50.

Shiblon conferred the sacred records upon Helaman, the son of Helaman, and then died—p. 388, par. 5.

49.

Pahoran, the Chief Judge, having died, his son Pahoran was appointed to succeed him. This Pahoran was murdered by Kishcumen, and his brother Pacumeni was appointed his successor—p. 389, par. 3.

v 3

48.

Coriantumr led a numerous host against Zarahemla, took the city, and killed Pacumeni; but Moronihah re-took the city, slew Coriantumr, and obtained a complete victory over the Lamanites—p. 390, par. 5.

47.

Helaman was appointed Chief Judge, and the band of Gadianton robbers was organized—p. 392, 8.

46.

Peace reigned among the Nephites—p. 393, par. 1.

45.

Peace continued—p. 393, par. 1.

44.

Peace continued—p. 393, par. 1.

43.

Great contention among the Nephites; many of them travelled northward—p. 394, par. 2.

36.

Helaman died, and his son Nephi was appointed Chief Judge.

31.

The Nephites, because of their wickedness, lost many of their cities, and many of them were slain by the Lamanites—p. 397, par. 8.

28.

The Nephites repented at the preaching of Moronihah—p. 397, par. 10.

27.

Moronihah could obtain no more possessions from the Lamanites. Nephi vacated the office of Chief Judge in favour of Cezoram—pp. 398, 399; pars. 11, 13.

The greater part of the Lamanites became a righteous people—p. 403, par. 25.

26.

Nephi and Lehi went northward to preach unto the people—p. 404, par. 26.

23.

Cezoram was murdered by an unknown hand as he sat on the judgment-seat. His son, who was appointed to succeed him, was also murdered—p. 404, par. 28.

22.

The Nephites became very wicked—p. 406, par. 31.

21.

The Lamanites observed the laws of righteousness, and utterly destroyed the Gadianton robbers from among them—p. 406, par. 32.

20.

Men belonging to the Gadianton band usurped the judgment-seat—p. 407, par. 1.

18.

Nephi prophesied many important things against his people—p. 416, par. 15.

14.

Three years' famine brought the people to repentance, and caused them to destroy the Gadianton robbers—p. 417, pars. 2, 3.

13.

Peace being restored, the people spread themselves abroad, to repair their waste places—p. 418, par. 4.

12.

The majority of the people, both Nephites and Lamanites, became members of the Church—p. 418, par. 4.

9.

Certain dissenters among the Nephites stirred up the Lamanites against their brethren, and they revived the secrets of Gadianton—p. 419, par. 5.

5.

The Lamanites prevailed against the Nephites, because of their great wickedness—p. 420, par. 7.

4.

Samuel, the Lamanite, performed a mission among the Nephites—p. 422, par. 1.

1.

Great signs and wonders were given unto the people, and the words of the Prophets began to be fulfilled—p. 431, par. 10.

Lachonecus was the Chief Judge and Governor of the land. Nephi gave the records into the hand of his son Nephi—p. 432, par. 1.

The Lord revealed to Nephi that he would come into the world the next day, and many signs of his coming were given—p. 433, par. 3.

3 A. C.

The Gadianton robbers committed many depredations—
p. 434, par. 6.

4.

The Gadianton robbers greatly increased—p. 434, par. 6.

9.

The Nephites began to reckon their time from the coming
of Christ—p. 435, par. 8.

13.

The Nephites were joined by many of the Lamanites in
defence against the robbers, who had now become very
numerous and formidable—p. 436, par. 9.

15.

The Nephites were worsted in several engagements—p.
436, par. 10.

16.

Gidgidoni, who was a chief judge and a great prophet, was
appointed commander in chief—p. 438, par. 3.

17.

The Nephites gathered themselves together for the pur-
pose of mutual defence, and provided themselves with
seven years' provisions—p. 439, par. 4.

19.

A great battle was fought between the Nephites and the
Gadianton robbers, in which the latter were defeated, and
their leader, Giddianhi, was slain—p. 440, pars. 6, 8.

21.

The Nephites slew tens of thousands of the robbers, and
took all that were alive prisoners, and hanged their leader,
Femnaridah—pp. 441, 442; pars. 9, 10.

25.

Mormon made new plates, upon which he made a record
of what took place from the time Lehi left Jerusalem, until
his own day, and also a history of his own times—p. 443,
par. 11.

26.

The Nephites spread themselves abroad on their former
possessions—p. 445, par. 1.

30.

Lachoneus, the son of Lachoneus, was appointed governor
of the land. He was murdered, and the people became
divided into numerous tribes—pp. 446, 447; pars. 3, 4.

31.

Nephi having great faith in God, angels did minister to him daily—p. 449, par. 8.

32.

The few who were converted through the preaching of Nephi, were greatly blessed of God—p. 449, par. 10.

33.

Many were baptized into the Church—p. 449, par. 10.

34.

A terrible tempest took place, which changed and deformed the whole face of the land. Three days elapsed, during which there was no light seen.

The voice of Jesus Christ was heard by all the people of the land, declaring that he had caused this destruction, and commanding them to cease to offer burnt offerings and sacrifices—p. 453, pars. 7, 8.

35.

In this year Jesus Christ appeared among the Nephites, and unfolded to them at large the principles of the Gospel—p. 455, pars. 11, 1.

The Apostles of Christ formed a Church of Christ—p. 492, par. 1.

36.

Both the Nephites and the Lamanites were all converted, and had all things in common—p. 492, par. 2.

37.

Many miracles were wrought by the disciples of Jesus—p. 492, par. 3.

59.

The people rebuilt the city of Zarahemla, and were very prosperous—p. 493, par. 3.

100.

The disciples of Jesus, whom he had chosen, had all gone to paradise, except the three who obtained the promise that they should not taste of death—p. 493, par. 5.

110.

Nephi died, and his son Amos kept the record—p. 493, par. 6.

194.

Amos died, and his son Amos kept the record—p. 494, par. 7.

201.

The people ceased to have all things in common; they became proud, and were divided into classes—p. 494, par. 7.

210.

There were many churches who were opposed to the true Church of Christ—p. 494, par. 8.

230.

The people dwindled in unbelief and wickedness from year to year—p. 494, par. 8.

231.

A great division took place among the people—p. 495, par. 8.

244.

The wicked part of the people became stronger and more numerous than the righteous—p. 495, par. 9.

260.

The people began to build up the secret oaths and combinations of Gadianton—p. 495, par. 9.

300.

The Gadianton robbers spread themselves all over the face of the land—p. 496, par. 10.

305.

Amos died, and his brother Ammaron kept the record in his stead—p. 496, par. 11.

320.

Ammaron hid up all the sacred records unto the Lord, and gave commandment unto Mormon concerning them—p. 496, pars. 11, 1.

321.

A war commenced between the Nephites and Lamanites, in which the former were victorious—p. 497, par. 2.

325.

Mormon was restrained from preaching to the people, and because of their wickedness, and the prevalence of sorceries, witchcrafts, and magic, their treasures slipped away from them—p. 497, par. 2.

326.

Mormon was appointed leader of the Nephite armies—p. 498, par. 3.

330.

A great battle took place in the land of Joshua, in which the Nephites were victorious—p. 498, par. 3.

344.

Thousands of the Nephites were hewn down in their open rebellion against God—p. 499, par. 4.

345.

Mormon had obtained the plates according to command-

ment of Ammaron, and he made an account of the wickedness and abominations of his people—p. 499, par. 5.

346.

The Nephites were driven northward to the land of Shem, and there fought and beat a powerful army of the Lamanites.—p. 500, par. 6.

349.

The Nephites obtained by treaty all the land of their inheritance, and a ten years' peace ensued—p. 500, par. 6.

360.

The king of the Lamanites sent an epistle to Mormon, indicating that they were again preparing for war—p. 501, par. 7.

361.

A battle took place near the City of Desolation. The Nephites were victorious—p. 501, par. 8.

362.

A second battle ensued with the like result—p. 501, par. 8. Mormon now gave up the command of the Nephite army—p. 501, par. 9.

363.

The Lamanites obtained a signal victory over the Nephites, and took possession of the City of Desolation—p. 502, par. 1.

364.

The Nephites re-took the city of Desolation—p. 503, par. 2.

366.

The Lamanites again took possession of Desolation, and also succeeded in taking the city of Teancum—p. 503, par. 3.

367.

The Nephites avenged the murder of their wives and children, and drove the Lamanites out of their land, and ten years' peace ensued—p. 503, par. 3.

375.

The Lamanites came again to battle with the Nephites, and beat them—p. 504, par. 3.

The Nephites from this time forth were prevailed against by the Lamanites; Mormon, therefore, took all the records which Ammaron had hid up unto the Lord—p. 504, par. 3.

379.

Mormon resumed the command of the Nephite armies—p. 504, par. 4.

380.

Mormon wrote an abridged account of the events which he had seen—p. 505, par. 5.

384.

The Nephites encamped around the hill Cumorah. Mormon hid up in the hill Cumorah, all the plates that were committed to his trust, except a few which he gave to his son Moroni—p. 507, pars. 1, 2.

The battle of Cumorah was fought, in which two hundred and thirty thousand of the Nephites were slain—p. 507, pars. 2, 3.

400.

All the Nephites, as a distinct people, except Moroni, were destroyed—p. 509, par. 1.

421.

Moroni finished and sealed up the records, according to the commandment of God—p. 561, par. 1.

THE BOOKS OF THE BIBLE ARRANGED IN
CHRONOLOGICAL ORDER.

*This Chronology has been selected from the most authentic sources,
and is the generally accepted one.*

<i>B.C.</i>	<i>Book.</i>	<i>B.C.</i>	<i>Book.</i>
1491	Genesis	787	Amos
	Job	750	Micah
1491	Exodus	740	Hosea
1490	Leviticus	713	Nahum
1451	Deuteronomy	698	Isaiah
1451	Numbers	630	Zephaniah
1427	Joshua	626	Habakuk
1406	Judges	623	II. Chron., 10 chap. to end
1312	Ruth	590	II. Kings
1055	I. Samuel	588	Jeremiah
1018	II. Samuel	588	Lamentations
1015	I. Chronicles	587	Obadiah
	Psalms	574	Ezekiel
1013	Songs of Solomon	534	Daniel
1004	I. Kings, 1 to 11 chap.	520	Haggai
1004	II. Chronicles, 1 to 9 chap.	520	Zechariah
1000	Proverbs	509	Esther
975	Ecclesiastes	457	Exra
897	I. Kings, 12 chap. to end	434	Nehemiah
862	Jonah	397	Malachi
800	Joel		
	<i>A.D.</i>		<i>Where written.</i>
	38 Matthew		Judea
	52 Galatians		Corinth or Macedonia
	52 I. Thessalonians		Corinth
	52 II. Thessalonians		Corinth
	56 I. Corinthians		Ephesus
	57 II. Corinthians		Macedonia
	56 Romans		Corinth
	61 Ephesians		Rome
	61 James		Jerusalem
	62 Philliplians		Rome
	62 Colossians		Rome
	62 Philemon		Rome
	63 Luke		Greece
	63 Hebrews		Rome
	64 Acts		Greece
	64 I. Timothy		Macedonia
	64 I. Peter		Rome
	64 Titus		Macedonia or Greece
	65 Mark		Rome
	65 II. Timothy		Rome
	65 II. Peter		Rome
	69 I. John		Judea
	69 II. John		Ephesus
	69 III. John		Ephesus
	70 Jude		Unknown
	96 Revelation		Patmos
	97 John		Asia Minor

THE JEWISH YEAR, CONSISTING OF TWELVE MONTHS.

1	Tisri ... ..	...September and October
2	Marchesvan..	...October and November
3	Chisleu or Kislev.	...November and December
4	Thebet .. ...	...December and January
5	Sebat ... ..	...January and February
6	Adar ... ..	...February and March
7	Nisan or Abib	...March and April
8	Javer or Zif..	...April and May
9	Sivan ... ..	...May and June
10	Thammuz ...	...June and July
11	Ab ... ..	...July and August
12	Elul ... ..	...August and September

TABLES OF SCRIPTURE WEIGHTS, MEASURES,
AND COINS REDUCED TO ENGLISH.

THE LONG SCRIPTURE MEASURES.

		<i>Eng. Mtc. Paces. Feet.</i>	
A Cubit	...	0	0 1.324
400	| A Stadium	0	145 4.6
2000	| 5 | A Sabbath Day's Journey	0	729 3
4000	| 10 | 2 | An Eastern Mile	1	408 1
12000	| 30 | 6 | 3 | A Parasang	4	153 3
96000	| 240 | 48 | 24 | 8 | A Day's Journey	33	172 4

SHORTER MEASURE OF LENGTH.

		<i>Eng. Feet. Inch.</i>	
A Digit ... ..	...	0	0.912
4	| A Palm	0	3.640
12	| 3 | A Span	0	10.914
24	| 6 | 2 | A Cubit... ..	1	9.868
96	| 24 | 8 | 4 | A Fathom	7	3.552
144	| 36 | 12 | 6 | 1.5 | Ezeziel's Reed	10	11.328
192	| 48 | 16 | 8 | 2 | 1.333 | An Arabian Pole ...	14	7.104
1920	| 480 | 160 | 80 | 20 | 13.333 | 10 | A Schoenus ...	145	11.04

JEWISH MONEY.

		£ s. d.	
A Jerah	...	0	0 1.2687
10	A Bekah	0	1 1.6875
20	2 A Shekel	0	2 3.375
1000	100 50 A Maneh or mina	5	14 0.75
60000	6000 3000 60 A Talent	342	3 9
A Solideus Aureus, or Sextula, was worth		0	12 0.5
A Siclus Aureus was worth		1	16 6
A Talent of Gold was worth		5475	0 0

NOTE.—Silver is valued at 5s. and gold at £4 per ounce.

JEWISH WEIGHTS REDUCED TO ENGLISH TROY WEIGHTS.

		lb.	oz.	dwt.	gr.
A Jerah	...	0	0	0	10.38
10	A Beka	0	0	4	13.5
20	2 A Shekel	0	0	9	3
1200	120 60 A Maneh	2	3	7	12
60000	6000 3000 50 A Talent	114	0	15	0

JEWISH MEASURE FOR LIQUIDS.

		Gall. Pints.	
A Caph	...	0	0.625
1.333	A Log	0	0.833
5.333	4 A Cab	0	3.333
16	12 3 A Hin	1	2
32	24 6 2 A Seah	2	4
96	72 18 6 3 A Bath or Ephah	7	4
960	720 180 60 30 10 A Corus, Homer, or Chomer	75	5

JEWISH DRY MEASURE.

		Eng. Corn Measure.		
		Pecks.	Gall.	Pints.
A Jachal	...	0	0	0.1416
20	A Cab	0	0	2.8333
36	1.8 A Omer or Gomer	0	0	5.1
120	6 3.333 A Seah	1	0	1
360	18 10 3 An Ephah	3	0	3
1800	90 50 15 5 A Letech	16	0	0
3600	180 100 30 10 2 A Chomer, Homer, or Corus	32	0	1











